Inquiſition

FOR THE

BLOOD

OF OUR LATE

SOVERAIGN,

In an Humble

ADDRESSE

To His Moſt Sacred

MAJESTY.

V Bemſide of Hackneſſe

LONDON,
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May it please your Most Gracious Majesty,

I *Need not say how strange and unparallel'd this Fact is, of* shedding the blood *of your Royal Father; nor how far it exceeds all example of Ages or Nations. This is evident, it was the Head of all the War, Treason & Rebellion, that were perpetrated in all those calamitous times: And therefore that all the Cruelty, Treachery, Falshood, & unrighteousness, under a shew of Law, Religion & Justice, met in it: And with them a conspiracy of dark Spirits, Principles, Sects and Opinions: All these are led forth and drawn out by this* Princely Champion *of the Church, and openly shewed in their foul colours of Lies, Perjury, Covetousness, Pride and Treachery; and by the firmness and stability of his death,*

hath overcome all their lofty and formal appearances; and ſo hath rendred them all, not onely liable to juſtice; but viſible and convincible to truth: the crime being ſo capital, and the ſuffering for the perſon, Office, Cauſe and Manner, ſo tranſcendent; it is certainly improveable, to the utter overthrow of thoſe Opinions and Sects, that attempted to deſtroy both Church & Kingdom; for by the ſame ſuffering, in which there is a finiſhing of tranſgreſſion; *there is alſo following of it* an end of ſins: *The perſon ſuffering was Holy, the cauſe Holy for which he ſuffered; the perſons under whom he ſuffered profeſſed a holy Spirit, and a holy Cauſe: Therefore there was a myſtery of iniquity, a Man of Sin that did exalt himſelf in it: and with him all that* Babel *of confuſed Principles and Opinions, that have deceived the People and led them upon theſe wicked practiſes: The* Common Law *Judges, but for* Common *things; I would not evade Juſtice, but compleat it,*

Dan. 9. 24.

it, I know that this blood is both Sacred *and* Precious; *and truly* Soveraign, *for the healing of the errors and deformities of the Church: and that doth reach both the height of the Notions and Gifts, & the depths of the Principles, & deceits of them that ſhed it: And therefore if we ſhould in a* common *way only avenge it, and thorow ignorance or unskilfulneſs looſe the pretious fruit of it, we ſhould ſpill it again: This improvement of this pretious blood againſt this myſterious* Babel, *is proper to the Church, and to the Wiſdom and Spirit of God with her: And therefore I do as a* Prieſt unto God *and* Miniſter of Jeſus, *and the* Church of England; *humbly deſire of your Majeſty a ſpiritual Tryal of theſe mens perſons, party and principles, by ſpiritual perſons and power, according to the Law of God and the Church: and that ſeeing the cauſe is ſpiritual and myſterious, and needs both* knowledge *and* Law, *and that the* Mat. 2. 7. Prieſts lips *are* appointed *to* keep know-

knowledge; *that enquiry be made in the cause, for the* Law *of God,* at his mouth: *'Tis my zeal for God and the Church, my affection to the memory of your Royal Father, and my faithful love to your Majesties Person, and to the Happiness and Peace of your Kingdoms, that gives me this confidence: except your Majesty shall be pleased to Answer my humble Suit, I desire to be known to the world under no other name, than*

Your Majesties Loyal Subject,

and Affectionate Servant.

INQUISITION FOR THE BLOOD Of our Late SOVERAIGN.

Sect. I.

TO Judge the *Judges* of a *King*, for the *Blood* of their *own* Soveragin, *ſhed* by a *High-Court* of Juſtice, erected by a *Parliament*, who were put upon it by an *Army*, that had fought againſt him, overcome his forces, and were in *poſſeſsion* of his per-

ſon: and all this by men profeſſing themſelves to be the *People of God*, and engaged in the *Cauſe of God*, and calling upon the *Name of God* in faſting and prayer: tis one of the greateſt cauſes that ever came before men: For it is not between man and man, but between Judges and Judges, Court and Court, Power and Power, Religion and Religion, Law and Law, Juſtice and Juſtice, between the *Lords anointed* and men *anointed* with *gifts*; 'tis for *Sacred blood* againſt *Holy perſons*: 'tis between *gods* and *gods*: And therefore the judgement can be expected from none, but from him *who judgeth among the gods*.

Iſal.82.1.

It doth properly and only belong unto God to judge the controverſies of his own houſe, between *his King* his anointed, ſo he was: and *his people*, (ſo they claim). And in ſo high a difference as *Blood* and *Life*, which alſo is *his*: ſhed in an open Court, with the face of authority, in the name of Juſtice:

Juſtice: in the ſight of all the world: It doth not only belong to him to judge, but to judge in an high, open and *extraordinary* way, according to the nature of the fact which is truly *extraordinary* and tranſcendent. He hath begun to do ſo, and will perfect that which *concerns* him: the cauſe is before him, and his judgements have not ſlept theſe twelve years, but have been at work ſecretly or openly, and that in high and eminent diſpenſations on both ſides, now made viſible in ſome degree to the groſſeſt and darkeſt ſenſes of men, though they *do not*, or *will not* underſtand: *but they ſhall ſee*: The cauſe being before him, it muſt not be taken out of his hands, into an inferiour or Common Juſtice. If we will undertake to give or declare judgement upon it, we muſt underſtand what proceedings have been before him, concerning it, and ſo go on in the ſame line of Juſtice, according to his *word* and *works*, which are eternally the

ſame, conſtant to themſelves now and in all ages: And therefore if we will know *his works* already done, and *his mind*, what more is to be done, we muſt conſult *his word* which will ſhew us both.

Sect. 2.

I Have obſerved recorded in the holy Law of God, the Scriptures, five kinds of *Blood*, all of a different nature which if they be ſhed, do *cry* with a different *voice* unto God, and accordingly do procure different juſtice from him. The firſt is, *mans Blood*, or the blood of meer man. The ſecond is *righteous Blood*, or the blood of righteous and ſacred perſons. The third is *accurſed blood*, or the blood of guilty condemned men. The fourth is, the *Blood of our Lord* Jeſus. The fifth is the *Blood of Martyrs* or Witneſſes. The right of all theſe (and not leſs then all

all) being underſtood from the *Law of God*, we may be enabled to make a full judgement in this caſe.

Sect. 3.

CConcerning the firſt of theſe, *Mans Blood*, God hath given an expreſs Law, *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.* Tis true, the preſent *Inquiſition* is for *Blood* of a higher nature; yet it will be much to our purpoſe fully to diſcourſe this Law; Becauſe, 1. Tis a general and fundamental *Law*, the *firſt* and *only* civil *Law* that God hath given all mankind, from whence the juſtice and right of Nations is derived. 2. As it is the great *Law* againſt *Blood*; ſo it inſtitutes *Magiſtracy*, by whom, the *manner* how, and the *reaſon* why *Blood* is to be avenged, and therefore very proper to our caſe. 3. This Law was ſtrongly urged againſt the life of the

King by his Judges, and is now as ſtrongly urged againſt them: as if it had two edges to cut both wayes. Tis therefore neceſſary that we *try* the *Law* it ſelf, and examine where the right of it lies, and how it is that it hath been on both ſides.

If we will underſtand the Juſtice of a *Law* fully, we muſt conſider the *time in* which, and the *evils againſt* which it was made: This *Law* was given to *Noah* and his family upon the drowning of the *old world*, for the general *corruption* and *violence* that was in it: and upon the planting of a *new world*, to prevent the like *corruption* and *violence*. Therefore that we may ſee the reaſon of this *Law*, we muſt take a view of the *conſtitution* and *corruption* of the *old world*: which I would the rather do, becauſe, God hath made that great revolution an example of his judgements upon People and Nations to the end of the world: *As it was in the dayes of* Noah, *ſo ſhall it be*, &c.

Geneſis 9.

&c. and 'tis to us a glaſs, wherein we may ſee the *corruption*, *violence*, and fall of that party in this Nation, that are now *under water*: This diſcourſe therefore will be of a double uſe to us, to inform us. 1. Of the Primitive reaſon of this inſtitution of *Law* and *Magiſtracy*. And, 2. Of the nature and principles of that party that have acted of late againſt both: 'Tis true, if we think it ſufficient to run down a few guilty perſons, it may be done with great eaſe in the common road of juſtice, where high-way thieves and murtherers are puniſhed: But Divine, Chriſtian, and rational Juſtice requires a judgement of things, principles, and parties, as well as of perſons: for with this only will the *Juſtice* of God, and the true *Juſtice* and reaſon of the Nation be ſatisfied: And a better precedent of the *Principles*, *Corruption*, and *Fall* of this party, cannot, I believe, anywhere be had, then in the deſcription that *Moſes* gives of the *old world*.

Sect. 4.

THe old World was *Adam*, *Earth*, *Man*: who had three distinct parts or states, out of which he fell by three sins, into three judgements: in all which, we shall see the full proportion of this late body.

The first is the head and body, *Adam*, in his created state: he was of a very mean Original, of the *dust of the earth*, but raised to great honour: By a Work of God upon him, for he was *made*, in
Gen. 1. 27. the *Image of God*, (*i. e.*) in knowledge, righteousness, and holiness: And therefore a Godly man: and for that, *God*
28. *blessed him, and said, Be fruitful, and multiply, and replenish the earth, and subdue it, and have Dominion*, &c. And so it was with these people raised from a mean scattered state by some works of God upon them, to overspread and subdue these three Nations.

God

God gave him the whole earth in *common*, and all the *herbs* and *fruits* to be meat for him: & ſome of his children do now claim the ſame priviledge to have all in *common*, and ſome are content with his diet, *herbs* and *fruits*.

Sect. 5.

But this is but *Adam*, *earth*, made on the ſixt day; he had a *heaven* to this *earth*, which was revealed and opened on the ſeventh day: For this we muſt obſerve, that a World conſiſts of an *heaven* and an *earth*: The outward or great world doth ſo: the inward, humane, or little world, doth ſo likewiſe, & ſo doth every frame of things made by God: Therefore to this earth or body *Adam* God manifeſted himſelf the head, and that upon a holy or *heavenly* day, a *Sabbath*, in a *heavenly* place, *Paradiſe*, where *Adam* was *inſpired* with the *breath of life*, had the breathings

Gen. 2.

Note.

v. 2.

v. 7.

ings or incomes of the Spirit, by which he *became a living ſoul*, quickened into *the power of godlineſs within*. To this *inward man* was *the inward world* opened, and *the generations of the heavens and the earth* ſhewed: how the ſuperiour and ſpiritual did generate the inferiour and corporal, the one *created to make*, the other *made*: There was ſeen *every plant of the field before it was in the earth*: In this ſtate he had free converſe and communion with God, and was indowed with the wiſdome of a Lord of the Creation to underſtand the nature of beaſts, and to *name* them diſtinctly; and the great Law and myſtery of *Marriage* was revealed to him: And the *tree of life* he had: but it ſeems he did not eat of it: Theſe are the Principles of the more ſpiritual parts of this body of people, and of many particular Sects and branches, who from this *root* are *fed* with many *Illuminations*, *Revelations* and *Paradiſical* pleaſant enjoyments.

v. 4.

v. 5.

v. 19.

v. 24.

SECT.

Sect. 6.

THeſe two parts, the *earth* of the ſixt, and the *heaven* of the ſeventh day were joyned together as *head* and *body*, by a bond or *covenant of works*, and no better: for man is himſelf but a *work* made by *labour*, therefore *born to labour*: put into the *garden* to *dreſs* and *keep it*, as a ſervant; and under a Law, *Of every tree of the Garden thou mayeſt freely eat*; *but of the tree of the knowledge of good and evil thou ſhalt not eat*: And *that upon a ſevere penalty*: if thou doſt, thou ſhalt die the death, or *dying thou ſhalt*: death ſhall enter, and thou ſhalt live a dying life, till death at laſt take thee away. v. 15. v. 16, 17.

And this ſhews us, that all this was a fleſhly mortal corruptible ſtate: all but graſs, the *heavenly* as well as the *earthly*: if they were not both of one kind, they could not agree to conſti-

tute

tute *one world*; and as *they* were fleſh, ſo was that which united them, but Law and Letter: and therefore the whole was but a *ſhadow*, a *figure* of him who was to come, and therefore to haſten away and fly before the ſubſtance: And ſo it proved, a weak periſhing thing of no continuance, of a day, a moment: and ſuch is the glory of all the fleſh of this day; 'tis as graſs that grows up, is cut down and withers.

Sect. 7.

IN this ſtate, there is but *one man*, and all in him: & becauſe in one, they are equal: no Prince and ſubject, no Maſter and ſervant; all have *dominion* over the *beaſts*, but no man *over another*: No King or Lord, but God: which is the Principle of the *Levellers*, and of that which hath been much talked of, the *liberty of the people*.

This was a comfortable condition, wherein

wherein they had eaſe, peace and plenty, and full, as to a private and perſonal happineſs, for body and ſoul. But a temptation offered it ſelf: an opportunity (as they thought) of being free from the *Law* that they were under. It was ſuggeſted to them, that the authority over them was cruel and malignant to them, that God their King forbid them *to eat of the tree of the knowledge of good and evil*, in a deſign of enmity to keep them in ignorance and bondage; that principality was nothing but politick greatneſs: that now they might be wiſer then formerly, and be gods themſelves, (*i.e.*) Princes, and know *good and evil*, and be fit to govern others; and inſtead of being under a Law of reſtraint, they might *be wiſe*, and give Laws, *form* and make new States, and do by others, as God had done by them.

In this ſnare of the Devil hath this whole party been taken, exalting their private gifts into principality, conceiving

ceiving they were able and fit by their *religion* and *knowledge*, to rule and reform the Church and State; sufficiently manifested now that they are pittifully mistaken: And this, was not only grosly seen in the whole body, and the chief of them; but every little silly thing that sprung up in any of their minds, as soon as it was born, presently would God it, and Lord it, would judge truth and error, Christ and Antichrist, and become a Teacher and Ruler.

For this rebellion and aspiring, was the ground cursed, *Adam* upbraided, dispossessed, turned out: We may see what that was, by this present coppy: This *earth man*, the reason, manners, and Religion of the Nation, upon which they laboured, to reform it, and to bring forth righteousnes, truth and godlines in it: it is against all their sore labours in Preaching, praying, fasting, fighting, strangely overrun with contention, quarreling, railing, with hypocrisie,

pocriſie, deceit, falſhood, oppreſſion, covetouſneſs, ſtrange and abſurd opinions, and beaſtly unnatural practiſes: ſuch as never was. And this *for thy ſake* Adam under thy Government: to ſhew thee what a *God* and *Prince* thou art, that thou mayſt be ſenſible of thy ſelf and of thy ſpirit, which thou wouldſt elſe continue to admire and doat upon: thou wouldſt elſe think all this was *God* and the *Spirit of God*. Now thou ſeeſt what a god thou art, what a pure Saint: ſuch as the God is, ſuch is the creature he makes; now ſee what a goodly cauſe you have had, what a goodly reformation you have wrought, ſee what a ſeed you have ſpawnd; the natural children of diſorder and rebellion, of proud, looſe and lawleſs principles: *Duſt thou art, and to duſt thou ſhalt return.* Thou wert the other day a ſcattered, deſpiſed, contemptible people: and haſt had honour, greatneſs, and dignity in the Nation: but at beſt thou wert but duſt; a confuſed heap

heap of thoughts tumbled together,
Rom. 5. 14. never firm to any thing; but in religious and civil affairs, agitated by every wind that blew: that never had consistency to settle upon: and therefore to dust thou must go: by division crumble into faction, and confusion, and at last turned out of your honour, power, riches and possessions, into the same ground out of which you were taken, your farms, and trades, and there to feel that you are no more *Saints*, not *annointed* with the spirit of God, but are like other men, earthly men: as proud, covetous, selfish, weak and corrupt as others:

This is the *first* and *head*-state of the *old world*, and of our *old new world*, where they were all one *in godliness*, and the *spirit* and *power* of it, where God owned and honoured them: But from this they fell, by pride, lust and rebellion, and sent out into an *outward* and *divided state*.

Sect. 8.

In this ſecond ſtate they had *principles*; They retained their firſt nature, though broken, which was indeed a figure, and but *a figure of him who was to come*; which gave them ground to expect *greater things*; & this was now ſtir'd by a promiſe of a *ſeed that ſhould break the head of the ſerpent*, and ſo recover all that man had loſt with advantage: which made them *expect* and *propheſie* of *glorious times* to come: in the daily hope of them they lived with great confidence, every day to receive it. But alas, *propheſying muſt ceaſe*; and an abſent good cannot ſave, from a preſent enemy who was with them. Rom. 5. 14.

They had the image of God ſtill in them, and that was a *light* and *Law* to them; they needed no other: and beſides, a revelation of *a ſeed* in them, which are the principles and language of the *Quakers*.

By this *Law within*, they are led to worſhip, but being *broken* and divided, and now caſt out into an *outward ſtate*, they muſt needs ſet up different forms of worſhip: at firſt but two, after more. *Cain* he offered what he had, *the firſt fruits of the ground*; and *Abel* offered *the firſtlings of the flock*. And having no common rule of worſhip inſtituted, they muſt have *Liberty of Conſcience*.

In this common ſtate there was no authority inſtituted one man over another, neither in Church nor State. There was a *natural* Prieſthood, and
Gen. 3. 16. *natural* Rulers, but no more: *Adam* might rule his wife, becauſe ſhe had need of his wiſdom and ſtrength which would cauſe *her deſires* to be *to him*: And ſuch a Ruler was *Cain* the elder brother over *Abel*: becauſe *the deſires*
Gen. 4. 7. of the weaker and younger, ſubjected him to the elder. This authority as it was *natural*, and the ſubjection *voluntary*, ſo it was conditional and eaſily forfeited:

feited: *If thou doſt well*, ſayes God to *Cain*, *thou ſhalt be accepted* in thy Miniſtry and Authority; but if not, *ſin lieth at the door*, and will break in and depoſe thee; ſo that no power was eſtabliſhed, but upon the leaſt miſcarriage they were to be caſt out.

Such was the unhappy condition of this *poor people* engaged in a war againſt the ſtanding *Power*, *Law* and *Government* of the Nation, upon a great work of Reformation: and when they had broken the old, as contrary to them, they had no new *Law*, *Government* or *Governours*, either for themſelves, or for the Nation: no *Law* or *Doctrine*, either ſealed from *Heaven* or agreed by *Men*: nor any extraordinary perſons or gifts ſuitable to ſuch an extraordinary work, no *anointed ones*, no *Moſes* and *Aaron*, no *Joſhua* and *Zerubbabel*: all thought themſelves worthy to rule, but none comprehended the whole: many by their *parts* drew ſeveral *parties* after them,

and were by their parties *desired* that they might rule all, but they were counterworked by others: having no visible *Law* or *Authority* ordained of God, with power to subject the reason and consciences of their own body, or of the Nation: they must unavoidably crumble into confusion: there being no means under heaven left to unite a body of people together, but a *Law* and *Authority* own'd and acknowledged by the whole: This is the second part of the *body* of the *old world*, in an *outward* and *divided* state.

Sect. 9.

WE shall now see the fall of this state: *Adam* and *Eve* had conceived and *brought forth* iniquity, before they *begat* children: by sin the Serpent entred, and with him *enmity*, death or *dissolution*, and the *curse*, upon themselves and all that they were

were or did ; and particularly upon *generation* ; and therefore their children muſt neceſſarily be different, and *divided* in their minds and in the forms of their ſpirits : yet all had his likeneſs, the *Image of God*, which led them to worſhip him : and all likewiſe had this diſpoſition to aſpire to be chief : and ſo to obtain the promiſe, in the hope of which they all offered, (*i. e.*) to be *that ſeed* : But this was made, as the Apoſtle argues, *not to ſeeds, as of many, but as of one, to thy ſeed* : For God is *one*, his name *one*, and his people *one* : And he that obtains this, is the favorite, and is ſupreme : If many *run*, and *one* only gets the *prize*, then others muſt be rejected : which muſt neceſſarily cauſe diſcontent, *wrath* and *trouble* ; eſpecially if the perſon not *reſpected*, was eſteemed, or did preſume that he had the preheminence ; ſuch was *Cains* caſe : his Parents accounted him the ſeed, when twas ſaid by his Mother, *I have gotten a man from the Lord*, and by the

Gal. 3. 16.

Law of nature, the first-born hath the dignity: and so he had, till the younger exceld him, and was preferd before him: Now what could he have possibly to content his mind, in such a high disappointment, as not to be *respected* by God according to his place; it must necessarily sink his *countenance* and spirit into *wrath*: no son of *Adam* can stand under it: And where such a wound is made in the mind, such a breach in the soul: *sin lyeth at the door*, that dog, that sin of malice, which is *the sin*, or *wickedness*, being the compleat image of the *wicked one*: That confidence falling, a door of discontent being opened, this *dog*, *devil*, *hatred* gets in; and finding a void dark mind a fit womb for him, they presently gender hatred against his brother, who is accepted: which shews it self (as it did in *Cain*) first in *talk* and dispute, and from words, to blows, to war, *Cain rose up against his brother and slew him*: And though there were but *two* of them

Gen. 4. 7.

v. 8.

them in the world of different Sects, no *Law* or *Authority* restraining: one riſes up againſt the other and deſtroys him.

This ſin of *Cain* hath exceedingly abounded in our times, as the *forms* and ſects of worſhips and ſacrifices have abounded and multiplyed; for theſe ſects are the children of pride and rebellion, and have been begotten or increaſed much ſince the war: and therefore muſt needs be of a fiery and fierce nature: It is believed and felt by all, that there are two ſeeds, the ſeed of the woman, and the ſeed of the ſerpent: Chriſt and Antichriſt: and that one is to be ſaved and honoured, the other to be deſtroyed: Whatever any ſect embraces and profeſſes, tis under the notion of the truth, and therefore do they think that they are the *people of God*, *the Church*, and that they have the *Spirit of God*: with that confidence they do in *zeal to God*, as a worſhip and ſervice to him promote it:

expecting answerable acceptance; that it should be received by others, as they esteem it; promising themselves therein, the honour due to the Ministers of Jesus, to have place and dignity in the Church of God: every opposition they meet with, must needs be a wound to them, because in it God shews not that *respect* to their *sacrifice* that they expected: and therefore, though it be from a very inferiour spirit, yet it gives a secret reproof, that they have believed a lye, and advanced that to be the absolute perfect Law of God to all men, which proves not to be so: for things that are teaching and comforting to a private spirit, if exalted into publick Ministry, as a God, to rule others, therein they *believe a lye*, and a lye is of the devil, he is the Father of it: and he that is a lyar, is also a hater and murtherer: For when men find a check given to their *conceived Gospel*, either they must bear the condemnation of the Devil, which is intolerable

tolerable to any man, or elſe maintain their way; if they do ſo, they muſt then conclude, that he that croſſes them is of Antichriſt, an enemy to God: and ſo deal with him either by *outward power*, perſecute; or by ſpiritual power, excommunicate him, and declare him to be of the *Devil*, till he repent and acknowledge them and their doctrine. And ſo while they think to eſcape the ſnare of the Devil, they fall into it: he that condemns, hates, and cryes out Antichriſt, he is in Antichriſt. The nature of the beaſt and the Devil is, to *tempt* and then *torment*, to *ſeduce* and then *accuſe* man; and he is one in both, and at the hight in the laſt: for to condemn and deſtroy is his perfection. Satan doth much deceive poor men in their heigheſt religion, for men do judge others to the Devil, and think tis becauſe they are wicked, whereas indeed tis the clean contrary. For *Cain ſlew his brother, becauſe his own works were evil, and* 1 Joh. 3. 12.

his

his brothers righteous : Twill seem strange for the ſtrict reformed Saint to be found guilty of this ſin of *Cain* which is very common : and the high eſt light may and is guilty of it, as well as the groſſeſt darkneſs : God governs mens conſciences variouſly in these times of confuſion : ſome by ſpirit, others by letter and written Word others by tradition, or the Authority of the Church : and all theſe are in degree mixt, and not one wholly without the other : ſo far as any man be ſingle and upright in his obedience to any of theſe, he is *righteous*, be it to the loweſt : and if any private ſpirit, because he is higher then he, will preſume to be his God, and give Law to him and upon his refuſing to obey, hates and condemns him, tis becauſe the others *works are righteous* and his *evil* he continues in the ſtate that he is ſet in ; and the other exalts himſelf to be a Judge, which he is not : In this ſpiritual murder, which is the greateſt, com-

monly

monly the moſt ignorant and weak are *Abel*; and the ſtrong and high in gifts are inraged *Cain*: in outward ſuffering 'tis often otherwiſe, the more ignorant perſecute them that are more ſpiritual.

For all parties and Sects will be found guilty of *Cains* ſin from the higheſt to the loweſt: The Biſhops, the Fathers begun, and the *children have filled up the meaſure of their Fathers*. I hope, the *meaſure* of *blood* and *perſecution* is *full*: becauſe there hath been ſo great abundance of it, of *all* kinds, from *all* parties, to *all* parties: the *elder* perſecutes the younger ſect: and the *younger* ſtill proves narrower and ſharper then the *elder*: more fierce and ſpiritual, more ſevere and deviliſh, under more refined and ſtrict forms of godlineſs, cannot I think come forth: It hath gotten into the higheſt forms, Profeſſions, Dignities, Councils, Courts, and there acted the higheſt malice, outward death, and inward wrath; againſt the higheſt perſons, under the name of the moſt Mat. 23. 32

moſt high God: to no leſs then ever-
laſting deſtruction: Sure this is the
head of the Serpent: And I am per-
ſwaded this *Serpent is taken*, and his *head*
broken, and that he ſhall no longer *de-*
ceive the ſeveral Nations and Sects in
our world.

This judgement upon *all*, is, that *all*
may be *ſaved*; for *all* are guilty, *all* in-
ſnared, and *ſhut up*, in the deepeſt pit:
the malice of the *Serpent*, his cruel na-
ture; that God may ſhew mercy upon
all: and that *all* receiving mercy,
may be humbled, and none may *boaſt*
and *glory* over another: & that *love* and
mercy, which *forgives*, and ſo ſhames
and humbles, will teach us to *forgive*
and *love* one another. Therefore I
write this not to *condemn*, but to *judge*,
and *ſave* all: for he that *judges* truly
the caſe of man, ſaves him from Satan
his enemy, even by judgeing of him:
For I know the *wicked one* hath done
this: and that there is but *one wicked*,
and all this is his nature; and that
there

there is *one Lamb* who ſuffers, under all this cruelty; both in the agents and patients, in the perſecutor and perſecuted; yea he ſuffers far more in them that perſecute, then in them that are perſecuted; and they are more to be pittied by *all*, and moſt by them that are perſecuted, if they be of the *Lambs mind*. As the Lamb ſuffers in *all* and under *all*, he will effectually ſave and pardon *all*, even the worſt; for he muſt be *ſaved* from all ſin and curſe, for whom he ſuffers: yea he actually *ſaves* and *upholds all*, in the midſt of *all* this; for this *wrath* which hath broke out upon *all*, hath *deſtroyed* none; The weakeſt, loweſt, pooreſt, though curſed even to hell; yet live and are ſaved againſt all the malice of the Devil: which will *burſt Satan*, to ſee all live, and preſerv'd in that *fire* which doth diſcover and ſo deſtroy him. For there is that pretious and eternal life, love, and light, in, and to all parties, that will ſave them, in thoſe fires which do

burn

burn up the *Devil*, and his works.

If this be the *head* of all the evils in the *Church*, and ſo the *head* of the Serpent, as it ſeems to be, becauſe out of this mouth hath come, commonly, utter deſtruction, and everlaſting ſeparation from God, in the higheſt religion, and fierceſt ſpirit; together with the horridſt blaſphemy, and monſtrous deluſions; and if all this be now diſcovered, broken, and judged; ſure we are near ſome ſingular favour and deliverance. Therefore I will endeavour a little more to looſen the ſnare, and bond, in which men have been caught and held by the Serpent.

There are two great parties in the Nation; the ancient Royal or Epiſcopal party, and the late new Reforming party. The firſt had his ſtanding in the Nation, but it was in the fleſh, in guilt, and in darkneſs, and therefore had a *baptiſm* to paſs thorow: a cup of ſuffering to drink. They grow old, and ſtood ſhaking: for though *Monarchy*

archy in the Church, and *Royal Prieſthood* ave a deep root, in God and Chriſt: et they felt it not, nor could ever ra- ionally, or demonſtratively derive hemſelves from that root, by a plain nd convincing ſucceſſion; now find- ng their ground to ſhake, and feeling he Puritans ſharpened againſt them nd prepared, (as indeed they were) o cut them down: they did as they ould, and as *all men* would, endea- our to avoyd the ſtroak, by ſup- reſſing their enemies: and thus perſe- ution entered: but falling out of this eſhly corruptible ſtate, into the *Lamb* y ſuffering with him: They will ome to find, that they have ſure ooting in him, a more immediate par- icipation of his nature, being built pon him as their foundation, and pringing from him in a right and un- ueſtionable line (which will be mani- eſt) and then they will neither have will, or need to ſpoyl others to main- ain themſelves: for *tis fear that tor-*

ments

ments and ſtings the mind into hatred and perſecution.

The Reforming party, they labour to get footing in the Nation, as the others to keep it: and expected the poſſeſſion and enjoyment of the Church with her riches and priviledges: but falling ſhort, and finding not that glory they hoped for, nor any reſt or ſecurity in what they had got, they and their way being forc'd and unnatural to the Nation: they did, as *all men would* do, be angry: and not being able to judge themſelves, or bear the diſappointment; they lay the fault, and with it their malice upon others, in perſecuting of them, ſuppoſing that they ſtood in the way of that happineſs that they expected, and believed they merited: But now falling under and into the *croſs*, and finding the evil of that way they will attain in lowneſs and ſuffering, what they could never attain by force and height, and by fellowſhip with Chriſt, become meek and

and

and obedient Children to God, in ſuch Rulers and Governours as he ſhall ſet over them. For I am moſt certain of this, that as all hatred and wrath is the work of the Devil: So when *Man* ſhall come to feel it, and ſee it, by any Light and Life from the *Lamb of God*, he will more abhor and fly from this wickedneſs, *Killing of Brethren*, than from any kind of ſuffering: and chuſe rather the Kingdom and patience of Jeſus, than to be a Tormentor or Executioner.

SECT. X.

THis Light thus judging and ſaving us from this ſin of *Cain*, will make us *accept of the puniſhment of our ſin: Cains* puniſhment was, *Thou art curſed from the Earth which hath opened her mouth, to receive thy Brothers blood from thy hand: when thou tilleſt the ground it ſhall not hence forth yield unto* Geneſ. 4. 11, 12.

thee her ſtrength: a fugitive and Vaga-
Pſa.9.16. *bond ſhalt thou be upon the Earth*: The like puniſhment hath God laid upon all men in this age for the like ſin: *Let God be known by the judgements that he executeth*: The *Earth* now is the Church of God, the *Body of Chriſt*, with all the Offices, Miniſtries, and Ordinances thereof; the Fruits that this Earth are both outward Riches, and Honour, and inward Peace, Righteouſneſs, Comfort, Love, Obedience, Gifts, &c. For *this ſin* in the Biſhops and Clergie they became barren of Gifts, and ſtill are ſo, and the Church did not yield that Obedience, Peace, and Love, which they laboured for, and for this were they made fugitives and Vagabonds; loſt their place, office, and benefits in the Church. And the ſame is fallen upon the ſecond party; they have ſince the wars grew in form and diviſion, but decayed in Love, Life and Power; they feel a Curſe of barrenneſs in their Souls.

Souls. For in *this Earth dwells Righteouſneſs*, and will never yield her ſtrength to cruel and perſecuting Spirits: the Earth alſo without the people were diſobedient and ſtubborn to them, yielding them no peace, and their minds have been *Fugitives* and *Vagabonds* in Religion: The Church caſting them out for their Pride, and hatred of her & her Ordinances; they havewandred many of them, from one thing to another, from one Religion to another, as *Vagabonds*, and could never find any ſettled condition, either in Church or State: And at laſt become ſome of them Fugitives from their habitations and places: which judgments are indeed as viſible and manifeſt to all men, as the ſin hath been ſenſible and abominable. We have now finiſhed the *ſecond*, and middle ſtate of the *Old World*, anſwering to alike ſtate in this *party*; wherein I have been the larger, becauſe I met with the chief enemy of the Church

of God, in this Diſcourſe, and could not avoid ingaging with him; I ſhall endeavour brevity in what follows.

SECT. XI.

IN the third part of the *Old World*, after *Cain* had ſlain *Abel*, and was for it caſt out of the *preſence of God*, into a prophane and curſed ſtate, and another Seed was *appointed* inſtead of *Abel*, which was *Seth*, the third Son of *Adam*, who was the *Son of God:* As *Cain* was the head of a People rejected from God, and become meer Men; or worldly Men. So *Seth* was *ſet up* to continue the firſt Generation of *Adam* as he was created, and deſcended immediatly from God: And ſo in the *third Generation*, the Holy Line was continued, to whom the *bleſſing* was renew'd, and a Regiſter kept in the Church, as diſtinct from *Cain* and his Seed

Gen. 5. 1. ver. 2.

Seed that were curſed: And here firſt ſprung up the difference, twixt the *Sons of God*, and the *Children of Men*; between the *Church* and the *World*; who were diſtinct, firſt, in their Head, and root, one of *God*, the other of the *Wicked one*. 2*ly*. In their Natures, one retained *the Image of* ver. 1. *God*, the other loſt it: 3*ly*. Whence followed diſtinction in Manners and Converſation; the one was Religious and Holy, living in Gods Houſe in Communion with him, the other were ignorant & prophane. 4*ly*. And thence followed Diſtinction in their Condition; the one was *bleſſed* with Joy and Peace, the other troubled & tormented with fear; this diſtinction hath been much pretended to, and ſome likeneſs of it attained in theſe times, and but a ſimilitude.

From this Diſtinction naturally aroſe a *Seperation*: And the *Sons of God*, as they were called by the *Name of God*, ſo they *began to call upon the* Gen. 4. 26

Name of God: They did voluntarily and by the Light of Nature, or that Law that was in them, congregate and Worſhip God together: So the *Seperation* interpret it, and make it the firſt Scripture-ground of congregational Aſſembles, or *Independent* Churches: And this they did then, and theſe now do of themſelves, and their own Heads or Judgments, and from the beſt Obſervation they could make of another State that had been, and not from any preſent, or immediate command from God.

There was in this State no *Law* given, either for Church or civil converſe; nor any Miniſtry or Magiſtracy Inſtituted, that did Unite mankind: But as in the former State there was *natural Magiſtracy*; ſo in this *age* there was *acquired*, or *artificial*: Every Man as he could make an *Intereſt*, either by power or parts, he gathered Men to himſelf, and became a Ruler to them: Cain *built a City*, and probably

bly did govern the Inhabitants, his own Children and Tenants: Jabal *was the Father of such as dwell in Tents:* Jubal *the Father of all such as handle the Harp and Organ.* And *Tubal-cain an Instructer of every Artificer, in Brass and Iron.* So there was a multitude of *Brother-hoods*, and if any man could invent any new *Mystery*, he drew a party to him, and became a petty Saint or God to them. This needs no *Application.* Gen. 4. 21.

SECT. XII.

THE fall of this State was this: *When men began to multiply on the face of the Earth*, & by the advantage of their Arts to grow Rich and Great, and to Live Gallantly: with their City buildings, their Country Flocks, their Musick, and their goodly Furniture: *The Sons of God* that seperated themselves from these worldly vain things, Gen. 6. 1.

to call upon the Name of God, and to mind Heavenly things. *They ſaw the*
ver. 2. *Daughters of Men that they were fair: and they took them Wives of all which they choſe*: They forſook their holineſs, and did as the World did, fell to *Eat-*
Matt. 24. 38. *ing and Drinking, Marrying, and giving in Marriage*, to *Planting* and *Building*; to all kind of pleaſures and delights, fair Houſes, fair Eſtates, Feaſtings, Court-ſhips, fine Cloaths, fine Furniture. *All which they choſe* after they had preach'd againſt them, and judged others prophane and wicked, becauſe they uſed them: and ſo defiled themſelves with thoſe things that they had abominated and accurſed: which groſs and horrible Apoſtaſie, brought them into a irrecoverable corruption and defection: for obſerve what followed.

The Lord ſaid, *My Spirit ſhall not alwayes ſtrive with Man, for that he alſo is fleſh*: The moſt Spiritual part of them, who were quickened at firſt by the

the *inſpiration* and *breathing* of the ſpirit, when there was no ſin, and mentained now by the *ſtirring* of the ſpirit againſt ſin, *he alſo is fleſh:* and therefore firſt God takes away *his ſpirit* from them, which united, ſtrengthened, inſtructed, preſerved and ſanctified them; and then it follows.

They were gyants in the earth in thoſe dayes: Giant, hath the ſignification of *falling* or *Apoſtate*: 'Tis force exalting it ſelf, beyond all bounds of Law and Goodneſſe, a monſtrous greatneſſe, raiſed out of *Apoſtate Religion*, or lawleſſe power, might without right, like *Major Generals*, which oppreſſe the poor people. Gen. 6. 4.

And alſo after that, when this would not ſucceed: The *Sons of God came unto the daughters of men*; theſe *Godly men* went into the honours, places, titles and powers of the world; Theſe two mingling together, Religion and Preferment, Preaching and Parliament-men, praying and Lordlineſſe: they

they brought forth a ſtrange Generation: *mighty men, which were of old, men of renown*: mighty to deſtroy and oppreſs, which *in their time*, had a name, to be ſome wonderful things, 'twixt *Saints* and *Serpents*, half Heaven half Earth, praid like the *Sons of God*, but acted like the worſt of the World: made famous Prayers and Sermons, but *devoured*.

ver. 5. *God ſaw that the wickedneſs of Man was great*; Malice hightened and greatened; firſt, by Gifts and Religion. 2*ly*. By Force and Succeſs; and 3*ly*. By Place and Power: And this in *Gods Sight*, acted under his Name and Cauſe, by them that profeſſed themſelves *His People*. *And that every Imagination of the thoughts of his Heart, was only evil, every day, or continually*: This *God ſaw*; Firſt, that their hearts were very buſie and active, how to carry on their work. 2*ly*. Many *Thoughts*, Opinions, and Wayes, were propounded. And 3*ly*. Some faſhioned

into

into *Imaginations*, purpoſes and attempts; but they all proved; Firſt, Only thoughts and vain *Imaginations*: 2*ly*. *Evil*, rotten and unſound, tending to advance themſelves and party, and to ſuppreſs all others. And 3*ly*. *Every day*, day after day: from one device and *Imagination* unto another, none of them had any good root, and therefore withered in a *day*.

And now *all fleſh had corrupted his way upon the Earth*: Great abundance of Gifts, of Knowledge and Illumination; every one in *his* ſeveral *Way*; and all corrupted that *way*, ſerving neither the Lord, nor the Church, nor Mankind; but themſelves and their own honour or advantage: nothing but ſcrambling for Riches and *Places* in the *Earth*, and that with all their might, and the ſtrength of their Gifts. verſ. 12.

And *God ſaid, the end of all fleſh is come before me, for the earth is filled with violence through them*: It could not be but the whole Land muſt be verſ. 13.

filled

filled with violence, when there was ſuch multiplicity of Opinions and Sects; and all ſet to *ſubdue* and *pull down* others; all *skilfull to deſtroy*, but *to do good they had no knowledge*; thirſting after more deſtruction, being Principled and prepared for it, and for nothing elſe. And then the *end of all fleſh was come*: fleſh is a ſoft tender thing, raiſed out *of the duſt*, from a poor helpleſs condition in great mercy: Now that this vile thing when it had attained honour, ſhould do nothing but prey upon and deſtroy others, and be filled with wrath to all, it is indeed at its end, for it is no more *man* or *fleſh*, but *devil*, having forgotten his own nature and weakneſſe, and become a fury.

SECT.

SECT. XIII.

THen the Judgement followed: *Behold I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh from under Heaven: Behold I, eminently*, notorionſly, ſo that all men ſhall ſee and confeſs, 'tis *even I, alone ſingly*, no hand ſhal do it but mine; this *flood* is ſuch a peculiar thing, as never the like was ſeen: an inundation of diviſion and diſtraction in their Councils, forces, reaſons, and all their affairs, riſing up amongſt themſelves, and ſo many waters of Languages, Tongues and People againſt them, together with ſo much guilt, ſhame, confuſion and diſtreſs, that did break, ſcatter, diſpirit, overturn and ſweep away in a moment, all their works, deſigns, forces, places, honours and eſtates, from the *face of the earth*, from all Civil, Military and Eccleſiaſtical,

aſtical Authority in the Nation, with all their Principles & Gifts of Preaching, Praying, *Profeſſing*, *from under Heaven*, from all power, to *rule* and *reform* the Houſe of God.

By this *flood of water*, all other Sects are plunged and dipped into this one, which is a chief one, *Anabaptiſts*; the Apoſtle *Peter* ſpeaking of this *flood*, ſaith, *The like figure whereunto even Baptiſm*; verily their *new Baptiſm* was a figure or Tipe of this *reall Baptiſm*; And I believe this will effectually cleanſe them from their *filth*, that they have contracted; becauſe there is in it a reproof ſo plain and expreſs, that their *conſciences* cannot *but anſwer towards God*, that 'tis juſt, and for thoſe ſins that their other Baptiſm and Ordinances, could not purge away, ſubmitting to it, and lying down under theſe waters, they will cleanſe them; I am perſwaded they lie ſoft and eaſie here, and that thoſe of them which are ingenious, find much more peace under

under theſe waters, then when they ſat upon the floods, the *People* of the Nation, labouring againſt the ſtream, and againſt that curſe of confuſion that was upon them and their affairs.

Being thus deſtroyed from the face of the earth, and from under Heaven, from the comfort and bleſſings of the Nation and the Church, and *ſeparated* from that *Glorious Preſence* which ſometime they profeſſed they had, 'tis a kind of *Hell* or *Grave* into which they are now caſt; I ſuppoſe neither men nor Chtiſtians, will purſue them to torment them, it's proper for Devils; and thoſe low revengeful minds, that deſcend after them to *P*lague them, do enter into the fiery and dark ſpirit of the Devil: They had from the beginning, good private and perſonal Virtues and Gifts, being now caſt out of the publick, to which they aſpired; their Gifts and Graces here will be jnſtified; and therefore they that purſue them with

with hatred in their low eſtate, will deſtroy themſelves, and ſtrengthen them.

SECT. XIV.

BY what we have ſeen, we may make a judgement of this people, that have for theſe late years acted a part upon the Stage: They were raiſed from the duſt, a *man*, to be a great fleſhly figure or ſhadow of ſomething to come: and had very notable *Perſonal* Gifts of knowledge, Righteouſneſſe and Holineſſe; they had a work to do, and were fitted for it, *bleſſed* in it, to *ſubdue* and conquer the *earth*: but aſpiring to be Gods and *Princes*, to reform the Church, or to form new Churches and Common-wealths: For which they had no annointing or Gifts, no Law or Knowledge, and to which they had no Miniſtry or Authority, either from Heaven,

Heaven, or rightful and legal in earth; They were rejected of God into duſt, to be an inconſiſtent broken people, a noiſe and tumult, divided and ſcattered into multiplicity of Sects, in which they hate and perſecute others and themſelves, and at laſt falling upon the *prey*, eating and drinking, *P*leaſures, Honours and Riches, (which themſelves had condemned) and filling the whole Nation with *violence*, *knew not till the flood came and took them all away. Wherefore haſt thou made all men in vain?* Mar. 24. 39. Pſal. 8. 47

We alſo ſee how it came to paſſe, that *theſe* men and the *old world* did ſo Univerſally and irrecoverably corrupt, becauſe there was no *Law* or *Magiſtracy* eſtabliſhed by God to reſtrain the Wicked, or protect the weak, or unite the whole: And therefore when God planted a *new world*, after he had reſtored the Bleſſings of *Heaven* and *Earth* to man, he inſtituted both *Law* and *Magiſtracy* to

ſecure his enjoyment of al, in this Law, *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.*

SECT. XV.

WE have ſeen the evils that gave the occaſion of this Law, becauſe it hath been, and poſſibly may be abuſed, and becauſe there is at this time a moſt ſolemn uſe of it, in this Inquiſition for the *Blood of our King*; It will be for the honour of the Tryal, that it be ſet upon its own foundation in its own brightneſſe and Majeſty, and then the juſtice that flows from it, will be ſo clear, that it will both ſatisfie the world, and convince them that fall under it.

This *Fact* now under *Tryal*, together with the ſeries of Actions that lead to it, have given a deep wound to the *Law* and *Magiſtracy* of this Nation,

Nation, and hath laid bare the *foundations* of both; which though it be grievous for the preſent, it will be their advantage for the future; For therefore have they ſuffered theſe ſhakings, becauſe they ſtood not *knowingly* and *immediately* upon their own *Baſis*; which being by theſe revolutions diſcovered, and recovered, they will be for ever confirm'd and eſtabliſhed; for the greateſt evils have with them and nigh them, anſwerable good; Diſeaſes when rightly cured, the Body is more ſound by them: Being now to give this Caſe an Honourable Tryal, and to *repair the Breaches*, and *build the old waſts*, it will be ſeaſonable to *raiſe up the Foundations of many Generations*: The Foundations upon which this *Law* and the whole *Civil World* ſtands; And we ſhall find that they are laid with *Pretious ſtones*, that have maintained Juſtice, Love and Righteouſneſſe, ſo many *Generations*, notwithſtanding Iſa. 58. 12

the great malice of the evil One againſt them: And having ſtood ſo many ages in the midſt of the darkneſs and prophaneſs of *Heatheniſm* and *Antichriſtianiſm*, they will be a ſure Foundation for this Nation; that will both Support and Rule the Building.

SECT. XVI.

THis World and all the Nations and Kingdoms of it, are founded in the perſon and family of *Noah*, who did deſcend in a right line from *Adam*; and did retain his nature; and ſo was *a Son of God*; *Enoch* was the *ſeventh* from *Adam*, *Noah* the *third* from *Enoch*, and the *tenth* from *Adam*, the head of the Unites (of ſuch the *firſt World* did conſiſt) and the top branch of it; & now to be tranſplanted into another *World*, and ſo the *Image of God*, and the excellency of the

old

old World, was brought over to this *World*: And this muſt be well obſerved, for we muſt not looſe our natural relation to God, which we all have by our lineal deſcent from *Adam* by *Noah*.

What *Noah* his nature was, is ſhewed by the name Prophetically given him at his Birth: His Father *called his name Noah, ſaying, This ſhall comfort us concerning our Work, and toil of our hands, becauſe of the ground which the Lord hath Curſed:* His Name ſignifies a *reſt*, that is from *comfort*, the *ſavour* whereof God *ſmelt*, when he offered Sacrifice upon his firſt landing out of the Ark: He was of ſo ſweet a temper, and ſo firm in it, that he had *reſt* and *comfort* in the midſt of the *violence*, *toil*, and *curſe* that was upon the earth, and upon all men in it; all could not diſturb that *quiet reſt* that he had, and enjoy'd in the good will of God; this is the *earth* of this World.

Ge. 5. 29.

Ge. 8. 21.

And by this reſt he did abide in the *ſight* and *preſence of God*, out of which all the world was hurried by their luſts and paſſions: This is the *Heaven*.

And abiding in the Will and ſight of God he made a new diſcovery, and *found grace*, which was before wholly hid from the world, who lived only upon their works; by *grace* this *Heaven* and *Earth* are joyned.

Theſe three conſtitute this *ſecond World* very much beyond the former: There was the *Image of God*, Righteouſneſſe, Knowledge and Holineſſe, laid in *fleſh*, *earth*, *Adam*; here the ſame *Image* is laid on ſo firm a Foundation, that all the ſin and curſe of the *old world*, could not ſhake; *Noahs* Reſt.

Adams Heaven was God in Revelations, Openings, Opperations, Diſcourſes, Enjoyments; *Noahs Heaven* is the pure *light*, *face* or *eye of God*, a more immediate and everlaſting *preſence*.

Adam

Adam enjoyed his happineſſe, by a *Covenant of Works* which was broken by ſin; *Noah* had his by a *Covenant of Grace*, that would pardon all ſin, and Favour or Pitty man for ſin: This is the frame and conſtitution of this world (though not known or obſerved, yet the whole world, and particularly *this Nation* ſtands upon this Foundation of meek quiet *reſt*, under *the ſight* and eye *of God*, which guides, ſaves and protects *in grace* and favour to man, notwithſtanding all his ſins; *His mercy is over all his works*.

SECT. XVII.

THe *old World* was founded in one man *Adam*, and was perſonal; *this World* was founded in *Noahs Family*, and is Civil or Political; And the ſame Virtues that were in *Adam* perſonal, were in *Noah* Politi-

cal (*i.e.*) more Large, Noble, Firm, Princely and Divine : *Adam* had Righteouſneſs, Knowledge and Holines; *Noah* had the ſame three, Princely and Political.

Firſt, He was a *juſt Man*, and the firſt that was ſo term'd, which is a General and Princely Virtue, the firm, even ſquare Baſis of a Throne.

2. *Noah* was *perfect in his Generations*, a compleat man, a compleat *Husband* and Lord, *Father* and Prince, *Maſter* and Ruler, a *Preacher*, a *Prophet*, a *Prieſt*, skilful in *Building* and *Planting*, every way *perfect* to his relations, Friends, Neighbours, and to all men, though he lived in and amongſt a *Generation* ſo wicked, that the earth could not bear them; yet he was to them *compleat* and *perfect*, perfectly Civil, Neighbourly, Friendly, Courteous, Helpful, Merciful, Kind, Pittiful, yet *Preaching Repentance* to them; this *compleatneſs* anſwered to *Adams Knowledge*.

And

And Thirdly, to his *Holineſs*, *Noah walked with God*; he convers'd freely, Friendly, and Humanely with him; not onely in Solemn Addreſſes, Ceremonies, Diſcourſes, Sacrifices and Viſits, but familiarly, being accepted into a higher *Grace* and *Favour* to be a publick perſon, a *Prince with God* as *Jacob* was: In theſe was this Kingdom or Family ſtated; For 'tis ſaid, *Theſe are the Generations of* Noah, Noah *was a juſt man, perfect in his Generations, and* Noah *walked with God*, they are as truly the *Generations* of his *mind*, as his *S*ons were of his *Body*, theſe *P*rincely Virtues were deeply laid in a Root of Divine *Reſt* in his Nature, which was not onely able to Act and Exerciſe theſe Virtues, but to *propagate* them; and therefore is an excellent *Foundation* for a Kingdom, and ſuch as will be found in *this Kingdom*, though grown old, and defac'd with time and corrupt Cuſtoms, yet they are *Principles* and *Foundations*, and there-

Gen. 6. 9.

therefore do ſtand, do live, and will ſpring forth.

The *Seed* of his *Body*, his three Sons, *Shem*, *Japhet* and *Ham*, of which his Family, his Common-wealth was conſtituted, were three diſtinct ſtates, not only Typical, but Prophetical, as appeared afterwards: *Noah* was the Father and Prince of this firſt *Kingdom*, which is an example and pattern of all Kingdoms: And there was under him three States contained in his three Sons. Firſt, In *Shem*, which ſignifies *renown*, are contained Noblemen. 2*ly*. In *Japhet*, which ſignifies *enlarged*; *Freemen* or Gentlemen. 3*ly*. In *Ham*, which ſignifies *black*, *Servants* or Peaſants. Theſe three conditions of *M*en, are not only repreſented and figured, but really and firmly rooted in the World, and were here conſtituted as principles, by which and according to which the whole Earth is peopled and formed: for 'tis ſaid, *of theſe three Sons of* Noah, Jer. 9. 19

was

was the whole Earth overſpread: and to each of them their diſtiuct States are opened and aſſigned by their *Father*, in a Prophetical Spirit: The v.25.26 abuſe of theſe, is indeed introduced by dark and corrupt Cuſtomes, but the things themſelves are Original and Fundamental Matter of a Common-wealth, from a root of Divine Wiſdom. And therefore the notious of *Levelling*, and *common* or *equal Freedom*, might be talked of in the *Old World*; but now they are ignorant abſurd and unrighteous: Thus *Noah finding grace in Gods Sight*, did attain, and had freely given to him, the *Matter*, *Form*, *Gifts*, and *Subſtance* of principality, and a Kingdom; which *Adam* aſpired to, and his Seed ſought *by Works*, but loſt it, and themſelves for want of it:

SECT.

SECT. XVIII.

THeſe *few* by retyring into an Arke, were miraculouſly ſaved when all the World beſides were drown'd: After they had ſuffered a while in thoſe diſmal times, wherein Heaven and Earth met in dreadful Storms and Tempeſts; after they had been plunged into the depths, and floated upon the Seas without one Foot of Land; *God remembred them*, and the *Waters were aſwaged, the Fountains of the deep, and Windows of Heaven ſtopped*, &c. *And the Waters returned from off the Earth, by going and returning*, this way and that way: The Arke reſted upon the Mountain *Ararat: the curſe of trembling*, where they were awhile under fears, but quickly found ſafe Landing: *Noah* aſſoon as he ſet foot upon the *Earth*, conſecrated the Earth to the Lord, and

and *builded an Altar*, and upon it *offered of every clean Beaſt, and clean Foul, burnt-offerings*; In which the *Lord ſmelled a ſweet Savour*, or *a Savour of reſt*: And *ſaid in his Heart*, &c.

Noah with theſe principles, and his little Company are Landed: My mind and my diſcourſe now refuſe to float any longer in generals and notions; but require me to Land them upon Engliſh ground in ſome Natures, and Perſons: Theſe things are the *firm Foundations of the Earth*, upon which the whole Frame of Nature, and all humane Society ſtand: It were ſtrange that we ſhould not give entertainment to them, by whom we do ſubſiſt: or that they ſhould be *notions* only; which give us, and all Kingdoms *beings*: 'Twere cruelty to them, and more cruelty to our ſelves, not to admit them to live and reign with us, if we live and reign: better deny our ſelves then deny them, for without this *reſt* and *grace* from *Gods Sight*, &c.

We

We ſhall be but a heap of toil, curſe, cruelty, and confuſion.

Theſe *Foundations* upon which the *World* is built, are laid into the *Nature of man*, in *Noah* and his Family. Into him and them, as *having Gods Image*, and now the repreſentative and root of all Nations, from whence we and all Mankind derive our ſelves, as true and right Heirs: And they are laid by *Covenant* and *Oath*; and that abſolute, without condition or poſſibility of recalling, or breaking: yea, againſt and above that which might endanger it, Sin, which is, in the whole Nature of
Gen. 8 1. it, and all the *Evil Imaginations from thee youth*, fore-prized, and ſecured. And this not to *Noah* only, but to his *Sons*, to the worſt aſwel as the beſt, to *Ham* aſwel as *Shem*; to them and *their Seed:* The worſt of the worſt of them, have had the benefit of theſe *Foundations*, and ſubſiſted by them in their Kingdoms: And not only with
Ver 12. 10. them, but with *all fleſh*, Man and Beaſt, and

and *every living Creature*. And this *eſtabliſhed* to *perpetual Generations*, as ſure as the *Bow* in the *Clouds*: Therefore they are ſurely to be found amongſt us. verſ. 12.

And not in general only, but in particular: alſo not only in *all Fleſh*, in every mans Barn, Crop and Cattle: but *eminently* in *eminent* Perſons, or parts of the Kingdom: and there they are *Principles*, and do perpetually Operate, Move, and Regulate the affairs of Kingdoms: And therefore in theſe Kingdoms, and in theſe times where there are ſo great motions and revolutions, they move and work moſt: And becauſe they are *ancient* and *gracious* Principles, they work moſt naturally and viſibly in *reſtoring ancient* Governments, from force and violence: This chain of reaſon leads us directly to his Majeſties late reſtoration, in which theſe things do eminently and viſibly appear amongſt us: There we may Land and fix them, if

plain

plain reaſon grounded upon the promiſe and Covenant of God be of ſufficient authority amongſt us: And there they are as an anointing upon the Head, to heal and reſtore the whole Body into reſt, Grace and Love, to God and Men.

I know thoſe Principles have been reſtrained by a private Spirit, unto perſonal benefit; where they have been indeed cheriſhed as Children in their infancy, but withal imbondaged and impriſoned by ſelf-love, and not only debar'd from Mankind to whom they are given, but made uſe of, to deſtroy them, and ſet up in emnity againſt the World and Kingdomes. And therefore I queſtion, whether this reaſon, though it be clear and ſtrong, will obtain in thoſe minds that have appropriated this large Grace of God to themſelves: binding of it to Qualities and Gifts of their own kind, which is entailed upon the whole Nature of Man: If reaſon can't prevail,

vail, yet *Love* in theſe will rule: Their Nature is *Love* and Grace, and they are received onely by *Love*; and according to the meaſure of *Love* in man, ſo he partakes of them: a private and Self-Love, interpret them in a private ſenſe. A publick Spirit, in a publick Senſe. And there is ſufficient in them to fill every Veſſel. My Love is my firſt and chief guide in this application to your Majeſty. I believe it will uphold and juſtifie me againſt that weakneſs or ſtrangeneſs, which either is in it, or may ſeem to others to be in it: For I do in my Soul give unto Love, the moſt abſolute authority, as the moſt Supream Royal Law in Heaven, and in Earth; the moſt certain & infallible rule, for that only is without error, that is able to cover the error, and ſupply the weakneſs and defects of all things elſe. Both my reaſon and *affection* to your *Majeſty*, did originally direct this Addreſs to yonr Royal Perſon, as head of the

Nation, and to the Nation in and by your *ſelf*, in and with whom only, they are capable of the reaſon of it: but modeſty forbid ſuch approach to your Majeſty, till the Law of Truth and *Love conſtrained* me to it: and now I cannot avoid the particular treating of your Majeſties Perſon, Nature, and State: For which I humbly beg your Majeſties favour and pardon.

'Tis ſenſible to all men, that this Kingdom hath laboured under a ſore *curſe* of *toyl* and trouble, ever ſince your Majeſty was capable of the knowledge of it: And 'tis as demonſtrable that there is a *Reſt*: From the beginning the Earth hath been upheld by it as its center; for *there remaineth* a reſt, ſaith the Apoſtle; and indeed it cannot but remain, becauſe 'tis Reſt none can remove it: and *ſome* (ſaith he) *muſt enter*: if it be, it muſt be in ſome Natnres and Perſons: it muſt have a Subject. 'Tis manifeſt that

Heb. 4.9.

that they that oppoſed your Majeſty, had perpetual toil in all their affairs; then by the rule of contraries, this *Reſt* is in your Majeſty: And as war, contention and violence was there; ſo here we expect meekneſs, humbleneſs, goodneſs, and as report and experience ſpeaks it; and charity, that is one with it, believes and feels it, ſo reaſon will eaſily demonſtrate it, that 'tis here, and according to its own Nature, firm and ſtable, durable and overcoming: For as toil and labour is a *Curſe*, and ſo a Fugitive, a *Vagabond*; alwayes in travel, running from one thing to another, and at laſt wearies and ſpends it ſelf, and evaporates; ſo did your Enemies: But a meek *Lamb* temper, *reſts*, and ſo is ſtill, getting ſtrength by ſleep, in the Night of darkneſs and fears to others; and therefore muſt neceſſarily out-live, and overcome the other: and ſo it is with your *Majeſty*: You had as hard, active, and vigilant Enemies, as have

been known in any age, carried by a fierce and boysterous wind, or Spirit of zeal and revenge, upon the higheſt account of Religion, and God, with ſuch a force as your *Armies* could not reſiſt: and indeed nothing could overcome them but *ſoftneſs* and *reſt*, in *patience:* while your Majeſty was cloathed with any reſiſtance, there was matter for their fire to kindle upon, but when they proſecuted your naked *Majeſty*, their force preſently broke it ſelf.

Having found the firſt, *reſt* and *comfort* in your Majeſties meek, lowly ſufferings: this will *find the ſecond Grace in the Sight of God*, for they are never ſeperated: And *Grace* is as evident in your *Majeſties Reſtoration* as any thing: *Davids* complaint was fulfilled in your *Majeſty*. *Thou haſt prophaned his Crown, by caſting it to the ground:* 'Twas *abjured* and *renounced* as a uſeleſs *burdenſome* thing, and ſo caſt to the *duſt*, and trampled upon, which

Pſal. 89. 39.

which was for ſin, and juſt from the Lord: and by a Spirit that was impowered from the Letter of the Scripture, that did adminiſter from the promiſes great hopes of Chriſts Kingdom: and profeſſed ſervice to him: By a people that were religiouſly and zealouſly affected, and indeed with *perſonal* Gifts of *Righteouſneſs*, *Knowledge* and *Sanctity*, and therein did really *excel* their enemies, and accordingly had *Judgment* given by God againſt them, after a ſolemn *Appeal* to God on both parts; and they were as to *Works* the cleaner and purer people far. But now, that they ſhould be firſt corrupted, and then rejected, to make way for your *Majeſtie*, and Friends: and indeed not for any Righteouſneſs in the party, who viſibly appear as unreform'd, as looſe, as unholy as before · It muſt be acknowledg'd the higheſt ſtrain of *Grace* that the World hath known: *Not unto* Pſ. 105. 1.
us, not unto us, but to thy Name give

Glory, for thy Mercy and for thy Truth ſake: It is in *Grace*, and for his promiſe ſake to *Abraham*, *David*, and *Chriſt*, to whom God hath promiſed *Kings* to ſpring out of them: 'Tis a higher, larger, more Royal *Grace* then any man could ever either ask, expect, or think off. It came immediately from the Divine boſome, where it was formed: not known or believed by man.

This Grace is *in Gods Sight*, there 'tis ſeen and known, and no where elſe; In the ſecret of his Pavileon, hath *your Majeſty* been kept in the time of your dangers and ſufferings: In this watchful *Sight of God*, have you been ſafe as in an *Arke*, defended from all thoſe Storms and Tempeſts which beat againſt your *Majeſty:* when the *Windows of Heaven* were opened, and Angels poured out *vials* of wrath and contempt upon your Crown, and Cauſe, in Praying and Preaching, with Gifts, and Propheſying;

ing; then, when his hand ſmote, his *Eye* kept, *your Majeſty* as *the Apple of his Eye.* And when the *Fountains of the great deep were opened*, and all the *Low* and *Earthly* principles of *popular Government*, broke out, to drown Monarchy. But becauſe it is a Plant of his planting, pleaſing *in his Sight*, he watched over it, and kept it *every Moment*, with his own *Eye*; which *Eye* now looking forth hath diſſipated thoſe Spirits and Powers, that were againſt it.

Theſe Foundations of *Reſt* and *Grace in the Sight of God:* being in their Nature firm and ſure, and now working your *Majeſties* Reſtoration, and eſtabliſhing your Throne: And on the other ſide, the people being yet under diviſion and diſturbance; ſettlement, and reſt, cannot be expected to riſe from the *Body*, ſo ill affected; to the *Head*, ſo reſtored; but muſt deſcend from a ſound Head, to a diſtempered Body: For it cannot

be but the inferior muſt be formed by the Superiour; eſpecially, if the Form to be Communicated, be the better: now your *Majeſties* State is clear and ſound, openly juſtified by a Divine and gracious hand; the people are yet guilty, fearful, and doubtfull, at leaſt many of them, and being every way below you, are a Subject apt to be formed by you, into that *Reſt* and *Grace*, that you have received from God.

Theſe Principles which I have diſcourſed to your *Majeſty*, though they give *being* to us, yet are they little *underſtood* by us, being as yet low and under a vail, and may poſſibly appear remote, and ſtrange at firſt ſight to your *Majeſty*, and to the Nation; which may prolong our trouble, if not prevented: Therefore I beſeech your *Majeſty* to conſider, that if your ſelf and Kingdoms have by all our ſufferings attain'd a ſurer bottom, or rather a more immediate Union with the

Foun-

Foundation of all Kingdoms, then either your Anceſtors had, or other Princes have: which we muſt conclude, if we conſult the Juſtice or Mercy of God: Then to go off from this our own peculiar bottom, to the common *Arts* or *Polities* of other Princes, cannot but retard at leaſt, our *Reſt* and *Comfort*; your *Majeſty* hath tryed the ordinary wayes of Princes, *Force*, and *Policy*, to recover your Kingdoms; but they proved not only fruitleſs, but diſadvantageous and *entangling*; and I believe they are as unable to keep or eſtabliſh as they were to get: God hath found out a way of his own to reſtore far beyond what could be conſulted, or imagined; and doubtleſs will in the ſame Love and Sweetneſs continue, and preſerve what he hath given: as much above other Nations, and the preſent dark ſtate of things, as your Reſtoration was above humane Conſultation. The Landing of theſe Principles in our

our own Isle, and particularly in your *Majesties* Royal mind; though at first they may seem strangers, and to entertain them troublesome, yet the advantage will be great as to our future discourse; for now the Scripture, and the Copy is our own, and we may freely take and enjoy the Priviledges of it, to our selves.

SECT. XIX.

Noah being safely restored to his own Land, he first consecrates the *Earth*, then offers *Sacrifice:* In which *God smelt a Savour of rest*: this exceedingly pleased him to find that his Creature would submit to him in any condition, and *rest* comfortably in his will, in the midst of *Sin* and *Curse:* and bear all kinds of troubles from him quietly and meekly. Nothing prevails with the *most High* and *most Mighty*, but rest in Submission; and

and this overcomes *his heart*. *And God ſaid in his heart*, the ſinful ſtate of the Nation, did as the ſins of the *old world*, *grieve him at his heart*; and now he *ſmells* the ſavour of that *meek reſt* which pleaſes his *heart*: He hath heartily puniſhed, and doth heartily ſave England. Gen. 66.

*B*ut who knows his heart? *His Prieſt*, that *ſtands before* him, and ſacrifices to him, knows it; and he who *reſts* in his will, and lies in his boſom, knows, that *anger* is without, *love* is within, at the heart, he who ſearches into him, finds *vengeance* is his *garment*, love and grace him ſelf; He that is one with him, and can love and forgive all; finds the *Heart* of God, enlarging his *heart*, to that *grace* and forgiveneſſe; for to love and ſave, is *according to his own heart*.

I will not again curſe the ground any more for mans ſake; neither will I again any more ſmite every living thing as I have done; God hath faithfully ful-

fulfilled this to *Noah*, and to all mankind ever ſince; and will as faithfully and fully perform it to his Church,
Iſa. 5. 9. according to his word; *For this is as the waters of* Noah *unto me, for as I have ſworn that the waters of* Noah *ſhall no more go over the earth, ſo have I ſworn that I will not be wroth with thee, nor rebuke*: Know aſſuredly both *Prince* and *People* under the *Oath of God*, that he repents of all the former evils that he hath brought forth in the Nation, of all this *curſing* curſed ſpirit, of all theſe ſmiting and wars, as of a filthy and bloody thing.

Firſt, *No more curſing*, and then *no more ſmiting*, as *I have done*, new ſins may bring forth new Judgements, but no more of this work, for God hath brought it to a *ſhameful end*; you ſhall never have courage or ſtrength to *ſmite*, nor Religion, or Gifts again to curſe Kings, Biſhops or the Church: your Majeſty may be aſſured of it.

1. From

1. From the *Oath of God*, who binds it, *not again no more.*

2. His heart repenting, and hand recalling all Power and Spirit to ſuch a thing.

3. And this is ſaid, in the conſciences of all them that have recovered any ſober, *humane* or *Chriſtian* ſence of themſelves; *ſmite no more, fight no more, curſe no more*, ſome that are *ſtill drunk* with that *filthy wine of wrath*, and enraged at their diſappointment, do weakly and paſſionately fret againſt the chains that are upon them; Bnt the *Oath of God* ſworn in Heaven, & eſtabliſhed in the earth, where men have received any footing in their Reaſon or Faith, is great ſecurity againſt ſuch weak paſſions; And a greater ſecurity then this, can no Prince or People have, the *Word of God* engraven upon the *minds of men*, in the Reaſon, Experience, and Religion of the Nation; which when ſoberly conſidered, will expel fear;

for

1 John 4, 18. for fear as the Apoſtle ſaith, *hath torment*; 'tis ſo in Civil Bodies, it ſtings the Minds of Governours into Doubts and Cares, and all Acts that come from ſuch a root, *ſting* and *torment* the people, and ſo diſturb and unſettle: And therefore, in the *ſight of God and men*, would I lay the truth of this Word and Oath in this Nation; and aſſert;

That this Nation is the Church of God, his Body, ſure and firm ground eſtabliſhed for ever, with all its Ordinances and Office, Magiſtracy and Miniſtry belonging to it; and that man, the inhabitant in this houſe, is a weak ſhadow that paſſes away; and that therefore the *Church* and its *Ordinances* are no more to be *Curſed* or ſmitten for mans ſake, not for mans ſin; *God hath laid upon one, the iniquities of us* all; he hath been a Curſe, and been Smitten or Striped for us: And therefore not the Church, nor the nature of man ſhall be curſed or ſmit-

ſmitten *again any more* for the ſins and weakneſs of the fleſh; for in the ſuffering of the *Lamb*, the Lord finds full *reſt* and ſatisfaction.

For the imagination of mans heart is evil from his youth, that which to the ſeverity of the *curſing*, *ſmiting* law and ſpirit, was a reaſon to deſtroy, is to *Grace* a reaſon to ſave, becauſe the *heart is evil*, and that contiued *from his youth*, not to be reclamied; therefore cut him off, he is curſed, this is angry man: but God becauſe he is ſo, pitties, and *forgives ſins becauſe they are great:* For the *curſe* and *ſmiting*, never cured or took a way ſin, but fixt and ſtrengthened it; if men ſeparate; curſe them and puniſh them, it muſt make them more fierce in ſeperation: The Biſhops and Miniſtry are not better but worſe rather, for *curſing* and *ſmiting*, if they had little life before, they muſt needs have leſſe for being curſed, if curſes be any thing; Man *his heart is evil and rotten*,

and

and therefore not to be cured by *ſmiting*; But reveal a new man who is under this, and ſmitten by this and that will ſave: Mans ſins are Chriſts ſufferings; and ſo become his own *judgement*, the ſinful nature of man is a ſore judgement, and to lay a *curſe* upon a *judgement*, or to puniſh him, for that which is it ſelf a puniſhment, is intolerable ſeverity: If he be *evil from his youth*, and can't do otherwiſe, what cruelty 'tis to *curſe* him and *rail* at him, for being already irrecoverably miſerable; His ſin is too great a load, and for that reaſon, let him have all the mercy, all the relief that the *Earth* or *Heaven* affords, for his comfort and ſupport. Thus did God, *while the earth remain, ſeed time and harveſt, night and day, ſhall not ceaſe.* This word hath not fail'd *Noah* nor his children to this day, much leſs ſhall they fail Chriſt, the Church his body hath had a ſeed time and harveſt, and ſince a cold Winter, and a night,

Ge. 1. 22.

night: let her be owned in winter ſeaſon, her night paſſeth, her *day* cometh: In this Covenant are the two great Ordinances of *Magiſtracy and Miniſtry* eſtabliſhed, as they were in Iſrael under the Law: according to the Promiſe made to *David*, and continued in the Goſpel to the *Church*: *To build again the Tabernacle of David*, &c. *and to ſet it up*: Where? Among *all the Gentiles upon whom my Name is called:* And in this Nation hath this *Tabernacle of David been built*, and *is fallen*; God ſaith, *he will build again the ruines thereof*, ſo firmly, That *David ſhall never want a man to ſit upon the Throne:* What only in Civil things? No, *the Houſe of Iſrael*, his houſe is the Church: And with *David Levi* is joined, *neither ſhall the Prieſts, the Levites want a man before me:* Is this ſure? *The people have ſpoken* otherwiſe, and ſaid, *Theſe two Families ſhould be caſt off.* No, *if my Covenant be not with day and night,*

Acts 15. 16, 17.

Jer. 33. 17.

verſ. 18.

Verſ 24. Verſ 25.

and if I have not appointed the Ordinances of Heaven, then will I caſt away, &c. *If you can break my Covenant of the day and of the night: that*
Verſ. 20. *there be not day and night.* Then, if you can overturn theſe, then you may overthrow *King* and *Prieſt*: but do what you can you ſee, though they have their *night* of ſuffering, yet 'tis by the *appointed Ordinances of Heaven*, and their *day* will follow the *night*, by the ſame certain appointment.

When the *Grace of God* had thus enlarged it ſelf, and over-ſpread *heaven* and *earth* for man: He provided that this ſhould be inherited. *And God bleſſed Noah and his Sons: and ſaid, be fruitful and multiply, and repleniſh the earth*: Let us remember where we are landed with theſe things, and then *your Majeſty* may over-look the whole Nation, and every perſon in it, as ſpringing from a Root and *Word of bleſſing*: and where ever in the Nation man is, there is a

bleſſing

bleſſing in every one; for the whole, and in the whole, a bleſſing for every one; every one a bleſſing to your Majeſty, and your Majeſty a bleſſing to every one.

This bleſſing that multiplies, is it ſelf multiplied in multiplying, and it overſpreads all conditions: *Noah* and his three *Sons* repreſenting four ſtates: *P*rinces, Nobles, Free-men and Servants, as hath been ſhewed: There are originally diſtinct *properties* in mens natures: theſe properties requires diſtinct *ſtates* and *degrees*, ſuiteable to them: wherein they meet with diſtinct *bleſſings*; in which onely they are happy, and no where elſe: for there is a *fulneſs in the earth*, and to that fulneſs are people made, to repleniſh it: for every portion & condition, a perſon, and for every perſon a fit portion and place: and a bleſſing for each perſon in his condition.

All the good that any attain, it is to propagate and multiply: its ſo in na-

ture, and in grace much more: every life may enlarge its ſelf according to its nature: if I have, a loee a mercy for all, I may communicate it, as a *Miniſter*: *your Majeſty* hath received great mercy as *a King* which is able to *multiply and repleniſh the Nation.*

When Man recovered his Dominion again over the *works of Gods hands*, it was with advantage: every thing that is ſowed, encreaſes: all things muſt certainly gain by loſſes: To think that the *Church* ſhould not gain both in *outward* and *inward* glory by her late ſufferings, is both mean and unjuſt. *Noah* hath now added to his *Dominion, over beaſt, fleſh*, and *fowl*: firſt, that they ſhould *dread* him; riſing now from a deeper Root of Majeſty: and all ſuffering Authority, is *dreadful* in its reſurrection: and ſecondly, they are *delivered into his hands to be meat for him*, as freely, as before he had *the green* herb;

herb: which was great bounty.

Now when God had ſpread the *earth* with *grace*, and ſtretched out *heaven* with *love*, and given man *Corn*, *Wine* and *Oyl*, and all the plenty of *fruitful ſeaſons*: and given him the *bleſſings* of poſterity; with power to poſſeſs and enjoy all *living things*: to ſecure his poſſeſſion of theſe bleſſings, and that none may moleſt him in the quiet, comfortable, and ſober uſe of them: God hath enacted this Law, that *whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.* We have fetched ſome compaſs to come to this Law, but I hope we have gained ground by it; having found the foundation of it, and the gratious intent of it, we ſhall the better underſtand, and practiſe it.

SECT. XX.

MAN is a rational Creature, and therefore God governs him rationally, or humanely: he Teaches to do what he commands, and that familiarly: So he doth teach this *Law* againſt *ſhedding of Blood*, by a Ceremony in eating. *But fleſh with the life thereof, which is the blood thereof, ſhall you not eat*: All life is pretious. If the life of a beaſt, that dyes for mans uſe, be to be ſeperated as a ſingular thing, and not to be eaten, how excellent is the life of the *Lord* of this beaſt for whom he is ſlain? Fleſh muſt be kil'd or mortified, and then dreſſed, it muſt paſs under the *Knife* and *Fire*, before it be admitted into the Body of *Man:* which is to maintain the honour, and dignity of the *life* of *Man*, that fleſh muſt thus be preſented to him, and prepared for him,

Gen. 9. 4.

him, and not approach, but by a double death: And this Law is *Phyſical* aſwell as *Ceremonial*; for groſs and foul feeding, makes foul blood, which debaſes the nature of Man, and makes it *ſordid*, and ſo *cruel*; for baſe minds are moſt bloody: Clean and wholeſome Diet, preſerves candor and ſweetneſs in the Nature. There is ſomething likewiſe *moral* in this Law, greedy devouring without conſideration of the Creatures, and of our ſelves, is *cruelty* to both; and *cruelty* begins at the Table: exceſs and riot inflames the Blood, and is the occaſion of *private* quarrels, and *national* wars: This Law againſt *Blood* is ſevere, but exceeding gracious and ingenuous; intending to ſave *Life*, and prevent *Death*: 'tis indeed but the tail of the Law to *ſting* and afflict; and when that is uſed, and the mercy, reaſon, and goodneſs of it, ſuppreſſed *Moſes his Rod* is become a *Serpent*.

SECT. XXI.

THE Majesty of this Law follows, and that which doth eternally preserve it in Spirit and Power, it is that *God himself* is the Head of it:
Gen. 9.5. *For surely your Blood of your lives will I require*: God is deeply concerned in the *Life* of every man: good and bad, rich and poor; All *Life* flowes from him, who is the *Fountain of Life*: and 'tis derived by a *Word of Blessing*, by Jesus Christ: upon every *Life* he stamps his own *Image*, by which he hath *commission*, to enjoy *his Earth, Air, and Heavens*, to Eat, Drink and Live: be he never so *evil*, even *from his Youth*; yet *life* hath a *Justification* in it, and a *Mercy* and *Grace*, to enjoy the *Blessings* of God: If any man will assume to himself an authority over Gods Child, Man; in Gods House, the Creation; and presume to destroy that *Life*

Life that God gives upon any pretence whatſoever, God will *require* that *Blood at his hands*, and will maintain his Right and Dominion to his own *Children*, and *Creation*, againſt the Pride and Cruelty of any mans Luſts and Paſſions.

God himſelf is ſo much concerned, and his Mercy and *P*ower ſo much affronted, that he will for ever *require* it himſelf; as *Law-maker*, *Judge* and *Proſecutor*, as he is all this himſelf, ſo he hath put a Law and diſpoſition into man to do the ſame: He puts it into the Hearts of Supream Magiſtrates to enact Laws againſt murder, of inferiour Magiſtrates to execute thoſe Laws, and into the people zealouſly to purſue and proſecute the murderer, as if it had been done againſt themſelves: And what *Man* doth in this kind, God doth: But if they neglect their duty, either from weakneſs or corruption, God imployes his *Angels*, other Miniſters of his *Juſtice*, and by them

them requires *blood* of the Murderers; in their Conſciences, *Poſterity*, and many other wayes. And theſe commonly are more ſevere then men.

This ſeverity proſecutes all, principal and acceſſories; for he ſaith, *at the hand of every Beaſt will I require it, at the hand of every Man, and at the hand of every mans Brother will I require the life of man.* All men have a *Body of Life* in themſelves, and a *Hand* to ſuccour and relieve another, if any have *Power in their hand* to ſave Life, and neglect it, that *life* ſhall be required at that *hand:* omiſſions in caſe of life, are puniſhed by the Lord.

No man dyes a violent death, but by ſome evil *hand*, reach'd out; ſome *Power* or Force, thruſt out by an evil Spirit, in ſome Luſt, either Wrath, Malice, Covetouſneſs, or ſome ſuch evil affection: 'Tis not enough that the *blood* be revenged, but the *hand* be found out; that ſo with the perſons ſuffering, the *ſin* may be diſcovered,

and

and cured: for it is a blind and beaſtly Juſtice, meerly to revenge, and is a Juſtice little leſs then the crime, to deſtroy the *Perſon*, and ſuffer the ſin or evil, that lead forth this perſon to eſcape.

This hand is three-fold: 1. The hand of Beaſt. 2. Of man. 3. Of his brother: and accordingly there are three kinds of murder acted. 1. By the hand of a beaſt, he hath no hand but figurative, and that hand in a beaſt, is force with ignorance, or Rebellion, and rage. 2. Mans hand is force and malice with counſel, plotted murder. 3. A Brothers hand is force and Malice, with a Hypocriſie, Trechery, and violating of a bond, either Natural or Civil.

Life came from God, and returns to him; and when it hath no mouth to ſpeak to man, there it cryes to God, and he never did, nor never will, refuſe to hear the voice of any blood, but is ſevere and exact in avenging of it:

And

And certainly he *hath* much more required the *blood of our Soveraign*, being ſhed by his *ſubjects* in an *open Court*; Therefore can there be no *regular or Chriſtian* proceedings amongſt men, till it be firſt inquired, & known what *God* hath done in the Cauſe.

Firſt, God hath required this blood of the Beaſts inployed in the execution, by a plague upon the Horſe which is notorious.

2. Of Man, even the whole Nation bound by the Law of God, of Nature, and their Oath to protect the Kings Life, though it were with the hazard of their own; as a particular member ſhould interpoſe it ſelf to have the *Head:* The *Life* of the *King* is a *Common life*, and it cannot be taken away *Publickly* without the defect, at leaſt of the *whole* body: which ſhould and ought to have defended their *Head* againſt any part: And therefore God hath required his *blood* of the *whole* Nation; for the ſin had its puniſh-

niſhment in it; His Life being taken away, Courts of Juſtice becomes a Carcaſs; the whole Body of Law hath putrified and rotted, and a ſtrange diſſolution of all parts followed, inſtead of peace, honeſt induſtry Union, and a joynt endeavour to advance the whole, and one another: ſuch preying upon the whole, and one another: un-natural and violent ſnatching, from one another; and a general decay of Love, Truth, Juſtice, and civil proſperity in the Nation.

3. God hath required it, of his Brother, or friends, of them that were more nearly joyned to him, by their affections to him, and his to them. Firſt, his party of his Army: *Majeſty is ſacred*, and will be defended by holy hands, if their lives had been as good as their Loyalty, it had been otherwiſe: For their looſe lives, did I know offend the generality; ſtrengthen their Enemies, was a miſt and cloud about his

his Majeſties Cauſe and Perſon, and did weaken their hands; for which they have ſufficiently ſuffered under the harrowes, &c.

If any may be accounted a *Brother* to *a King*, 'tis the *Prieſthood*, who deſcend from the perſon of Chriſt, both King and Prieſt: 'Twas their part to have defended *themſelves*, the *Church* and the *King*, from theſe ſtrange errours in Religion, which have brought forth ſuch unchriſtian practiſes: But alas! they were weak, & not able to make any conſiderable defence of their Cauſe: ſcarce one I remember, but one (of his own party) that durſt look out and Print a word againſt that proceeding; for which we may lament, as *David* did for the death of *Saul* over the *Mountains of Gilboa*: *no dew, neither rain upon you, nor fields of offrings*; a great drought of *gifts*, and loſs of fields. But he was to *die* for them, and not they for him: I write not theſe things

2 Sam. 1 21.

to

to upbraid my Brethren (or any others) but to juſtifie the Righteouſneſs of God; in honour to his memory that ſuffered, and in *love to all*, that all may ſee what they are forgiven, and forgive one another: *For a Miniſter of Jeſus, ſhould not meddle with any ſin, but to forgive it, nor any evil but to heal it.*

SECT. XXII.

BUt theſe were guilty, only of omiſſion, in not uſing their *hand* to ſave: Of them that were actively guilty, ſome were guilty in part or acceſſories, others in whole, or as principals: of the firſt ſort were all that party that begun the wars, though they intended not what ſucceeded to deſtroy the *Life* and *Office* of the King, yet thoſe high demands of the *Parliament* and the violent and tumultuous affections of the people, did much diminiſh *Majeſty*, broke down the hedge

hedge about the *Crown*, and *prophaned it*, even then when they ſeemed to engage for it: for to covenant for a *King*, againſt the *Kings* Will, and Law, and to fight for his Perſon againſt his friends and guard; is neither Right, Reaſon, nor Religon; and to make War againſt him, that they might impoſe a Law and worſhip upon him: This cannot be but interpreted as acceſſary to what followed: & God hath required the Blood of his Majeſty upon that *Nation*, *Party* and *Profeſſion*: in great afflictions, breaches, diſhonour and diſappointment; and becauſe they were but half for, and half againſt; they have ſuffered from both, and been *ground* between both parties.

Come we now to the *principal hand*, that acted this, and let us require, whether it was the *hand* of *a beaſt*, of *a man*, or of *a Brother*: The King is *a publick* perſon, and his life was taken away *publickly*, which could not be done

done by a perſon, it was the act of a Power; this power muſt be in a Body of people, and of that Body doth God require this Blood, and of every hand of that Body: The firſt and chief hand that moved in this *Fact*, was the *Army*: who having gotten the power of the Sword into their hands, ſwelling with Pride upon their ſucceſs, againſt Law and Right, *forced* the Parliament, and moulded them to their purpoſe, and then put them upon trying the King; After they promiſed obedience to them; after they had conquered his *Majeſties* Forces, had him in poſſeſſion, had treated with him, and endeavouring to engage him. *General Acts have general Evils in them*, ſo had this; there was, 1. The *hand* of a *beaſt*, an unmanly Act to ſeek to deſtroy him, whom they had conquered; when if they had had but the *reaſon* of men, they might have had honourable and ſafe terms, if *reaſonably* propounded;

for his Majeſty was not in a condition to deny *reaſon*: It was brutiſh and degenerated force, not worthy of that courage wherein they appeared in the field; There was ſecondly, the *hand* of man: ſubtil contrivance; for to hide the foulneſs of the Fact from the people, that it might not ſeem to be *force;* they force the Parliament, and by them erect or create a *High Court*, to do that formally, which they had before reſolved upon, to take away his Life: and ſo 'twas in a high degree plotted. Thirdly, there was the hand of a *Brother* alſo; for when they were riſen to that *Hight of Power*, to be not only equal, but above *King* and *Parliament*, in force; and able to give *ſafety* to both, they promiſed it to both, and broke with both; and after they had owned him to be their King, and ſo treated him friendly and brotherly, yet afterward took away that Life they had protected: I write not this to provoke to wrath, but to clear

the

the Juſtice of God, and to convince and humble, in order to healing and peace.

Now obſerve how exact Gods Juſtice is upon this body, the Army: requiring this *blood* at their *hand*; firſt, of his *Brother*, for their *Falſhood* to him, and to all Powers; there was nothing but falſhood and treachery amongſt themſelves, and that ruined them: 2. The Plotters and Heads were left to the moſt abſurd wayes, hurried by beaſtly impulſes, into irrational different and contrary courſes, and never had the common wiſdom of man to provide common ſafety for themſelves or friends: And Thirdly, at laſt, as a headleſs, ſpiritleſs Beaſt, lies down in the dirt, and willingly offers it's Life to his Majeſty, for an *un-natural Power yielding it ſelf, unto a contrary and natural; a Military, to a civil Power, doth in common ſenſe offer up it ſelf to dye or ceaſe: Out of the eater comes forth meat, out of the ſtrong ſweet-*

neſs: this beaſt that had *eaten* and *devoured* King and Parliament, Honour and Riches, made to lye down and be unbowelled, that all may be taken out again. This *hand of force*, was the *hand of the Beaſt.*

SECT. XXIII.

THE *Second Hand* that was moved, and did move in this blood, was the Parliament, a more humane *Hand* it ſhould have been, but either drawn for hire of Honour and Riches (that was their Trade) or beaten to it as a *Beaſt*, for fear; they contributed the Form of an invented High Court, and ſo complotted, as men: 1. And as falſe *Brethren* to *King*, Lords, their *Brother*-Houſe, and the people their *Brethren:* and God hath required the blood of their Soveraign at this hand: For after they ſtood a while, or rather lay like a Carkaſs without their

their Head upon the Nation, ſtinking in their filth and corruption; after they had been ſpued out and loath'd, were made to reſign their Seat, and expire without any exerciſe of Honour, Authority or Reaſon. Thus God hath required this blood at the hand of *Man.*

There is a third hand in this Body of people, which is the *hand of a Brother.* Theſe men were *P*rinces, anointed with Gifts, profeſſed they were the *Saints of God*, the *Children of God*: that they had the *Spirit of God*, the *Cauſe of God*: *A Royal Prieſt-hood*; theſe (if ſuch may be admitted) to be *Brethren* to a King; theſe things held forth in propheſying, in Praying, and Preaching in Scriptures and promiſes, did Judge the Church and the *Miniſtry* to be *Anti-chriſtian*, and the Nation and *Magiſtracy*, *Babyloniſh*: and themſelves the only *Church*; with theſe and ſome other earthly Principles and Doctrines of *the Power of the People*, &c. they took away the *Life* of

the King; This was a *High hand*, the Spirit that moved, & the ſtrength that ſupported both the other two, and accordingly God hath required *this Blood* at *this hand*: by dividing of them, and ſetting every mans hand againſt his Brother, Praying againſt Praying, Preaching againſt Preachiug, Gifts againſt Gifts: *A cup of trembling* and giddineſs, and ſpiritual madneſs given to them, abſurd and unmanly conceits, lyes and deluſions; groſs blindneſs, that could not find their way; nor *at laſt* underſtand what was coming upon them: Their *Solemn*
Mal. 2, 3. *Feaſts* and Faſts, *ſpread as Dung upon their Faces*, and they taken *away* together *with them*: That *Succeſs* that they gloried in, taken from them, and beſtowed upon them that they curſed, as Gods Enemies; and that *Anti-chriſt* and *Babel* that they fought againſt, is found amongſt themſelves: for never was any thing more a *Babel* of *confuſion* then they: nor any thing more direct-

ly

ly oppoſite to the Laws and Inſtitutions of Chriſt, in Church and Common-wealth then they: And the Spiritual Life of Love, Union, Order, and Light taken away, and they caſt out of Power into contempt. Of each of theſe three hands, *Military*, *Civil*, and *Religious*, as of *Beaſt*, *Man*, & *Brother*; hath God required the Blood of his Majeſty by a *death* ſuitable to each, according to their capacity.

SECT. XXIV.

THis Nation hath been miſerably imbroyled in great confuſions, which makes the buſineſs very perplexd, and myſterious; varieties of evil powers and Spirits, have been at work amongſt us; they all met in this capital crime the *Kings blood*; If the Right of this be not fully known, the Nation cannot be healed. Nor can theſe things be underſtood but by the ſame Wiſ-

dom of God, which formed them; And therefore I believe your Majeſty, and all ſober minds will weigh and conſider, *that Juſtice* of God which hath been in all theſe things working out your deliverance.

This Juſtice of God is bright, clear and honourable, and therefore will, if underſtood, ſatisfy the Reaſon and Juſtice of the Nation, and direct it, in what is further to be done: And the Judgment that God hath already given in this caſe, according to his own *Law*, will explicate the Law, and be a *Precedent* for the Iuſtice of the Nation, now and for ever: For the caſe of the Law is this: God the *Fountain of Life*, by his *own Word* ſends forth *Life* and *Blood* into all parts of the *Earth*, to *repleniſh* it, into every ſpot of ground an inhabitant, into every Place and Office, a Perſon to fill that place, to enjoy the benefit, and fulfill the duty of that place; When he hath thus diſpoſed the affair of his

Houſe,

Houſe, there comes ſome ſtranger in, ſome wicked luſt, who to make way for himſelf, kills ſome of this Family: by this the righteous Law of God, by which he rules the World is violated. This Life ſlain, returns to him from whence it came: and complains of the injury; God hears this, which awakens his Juſtice, to an Inquiſition, who it is that hath done this, and with what mind he did it, and what evil Spirit lead him to it, or by what luſts he was drawn to it, and then he puniſhes the Offender, and therein condemns the Sin, and makes reſtitution to the Perſon injur'd, as he is capable, to him, or his name or poſterity; and ſo reſtores *righteouſneſs*, which is the *Life* of the whole and of every particular; the Family being cleanſed, and righted they are ſatisfied.

And ſo God hath done in this Nation: it was *repleniſhed* with Magiſtrates, Miniſters and People, and with great honour and riches, in Church, and Com-

Common-wealth a people having power in their hands, profeſſing to reform them, deſtroy the Offices, kill & ſuppreſs perſons, poſſeſs themſelves of the places, honours, revenues: The life both of *Perſons* and *Offices* returns to him, that made and inſtituted them; their cryes for vengeance; he goes forth to Judgement; examines what theſe people are that have done this, how it is that they have abuſed their power, by what wicked ſpirits and falſe prophets they were lead; he diſcovers them, divides them, takes power from them, and makes them render back the *Office* of *King*, honours of *Lords*, *Revenues* of Crown and Church, and all the Places, Advantages they had gotten, and turns them out with ſhame, and prepares them thereby to learn better things: ſo that there is not only a groſs puniſhing and deſtroying their perſons · but a beginning of *conviction* of their ſins, diſcovery of them,

them, and their wayes, in order to correct, and for ever reform ſuch errours: and a rendition of all that they had taken, Monarchy, Epiſcopacy, Revenues, and all improved, as the Lands; Monarchy more abſolute, the Church juſtified from their reproaches of Antichriſtianiſm, which are fallen upon their heads. And ſhe impowered with ability and opportunity to judge her adverſaries, and ſave the Souls of her poor beguiled Children; which is an exact Pattern of Royal and Chriſtian Juſtice, to your Majeſty, and the whole Church of God.

Therefore I beſeech *your Majeſty*, and the wiſe Men of this Nation, to conſider how much and how far Juſtice hath been done. To take away the *life* of a Prince, *a publick* perſon, by *publick* Tryal, in the face of the world: is the act not of a perſon, but of a people or body, and that in power: and therefore the guilt of the blood lies upon that body ſo impowered: To require

require this blood of a people, in power, belongs onely to God, to whom all power doth belong: And this God hath done more fully and honorably than could be imagined or desired, before 'twas done, both upon the *Parliament* and *Army*, by whose hand the *blood* was shed; not onely to the honour and dignity, but the life and being of both: Let it be considered also, whether it be just and honourable to punish that power, or persons acting in that, which if it were not already ruined and defunct, were not liable to be questioned: for while it was power, it could not be Judged.

I beseech your Majesty also to consider, whether seeing they have by Divine Justice delivered into your *hands*, not onely your Crown, but all the Honour and Riches of Church and State, to do with them as *your Majesties* Justice and Mercy shall direct. And *your Majesty* accepting of them from their hands, from the

Army

Army immediately, and mediately from that *Parliament*, who called this Parliament to do it: whether this do not declare an Atonement and Reconciliation; and be not in it ſelf the fulleſt ſatisfaction that can be, that they ſhould *both* be led by a Divine hand, themſelves, not compelled by force, to yield up their life and being to *your Majeſtiy*: 'Tis ſatisfaction to the utmoſt that can be given by them, and 'tis accepted by you.

And then another queſtion will ariſe, whether if the *Supream Power* be acquitted; that which is *inferiour*, and *derivative* be not acquitted alſo? that is, whether it be clear Juſtice to paſs by the *Parliament* and puniſh the Judges of *their high Court*, who were but their Miniſters? it ſeems not. And ſuch is the *eminency* of this Cauſe, and ſo full matter hath Juſtice to work upon, that it needs not ſtep over the leaſt appearance of Reaſon for ſatisfaction: neither ſhould

any

any thing be done in it, but that which is compleatly juſt: If it be not compleatly juſt, it cannot ſure be *honourable*, to require the blood of *the Supream*, at the hands of *an inferiour*, where there is a *Supream*: There muſt be proportion in Juſtice, *Princes* are *Gods*; The *Parliament* in that act were *Gods*, and that Court created by them, their creatures: The Juſtice of God requires Peers or Equals, ſo far as may be had.

Another queſtion riſes from the excellency of *Divine Juſtice* in this cauſe: whether if the *Body and Power* ſuffer, it be juſt to puniſh the Members of that *Body*, for what they acted in that *Power* or *Body*: as whether the Members of the *Parliament* or *Army*, may be puniſhed, for what they acted in and with the whole? Its a doubtful queſtion: for if the whole be guilty of that Fact which the *whole* did, as certainly they are; then if the whole have not ſuffered what is due to them,

them, it muſt be required of them: if the whole have ſuffered and be free, the parts are ſo too: We have already concluded that this *Act* could not be the *Act* of a perſon or perſons, to take away the life of a King by a publick Tryal: And therefore as no private perſons had Power, Honour, or ſtrength enough to do it; ſo have they not ſufficiency of either to make ſatisfaction for that *blood ſo ſhed.*

And yet I think that the ſuffering of the body and power, doth not wholly excuſe perſons. Let us therefore conſider what God hath *required* and done in this Caſe, as to perſons, it may both ſatisfie Juſtice, and direct it in its progreſs.

Theſe two bodies the *Army* and *Parliament*, had ſome that were their Heads and Leaders in this Fact: The *Army* acted in it two wayes, by their *Councel* of Officers, and by the *power* of their Swords; and accordingly had two that were Chief: *Ireton*

for

for Counſel, who formed that Remonſtrance upon which the Tryal was grounded: & *Cromwel* for Action, who at that time, and in that buſineſs ſteered the Army. The *Parliament* acted but in one capacity onely as a *Council*, and was guided in it, as all men know, by him that was Judge of the Court. Now of theſe God hath required this blood, and taken them from the earth, which is a merciful conſideration; for it can but be pleaſing to a mild Prince, to be prevented by a *Divine hand* from ſhedding of *blood*, though it be in the way of Iuſtice: And if *your Majeſty* could be honourably and wholly freed from it, it were to be deſired: But this work of God inſtructs us in that which is it ſelf moſt rational, that in caſe *a Body* of people ſhould offend and deſerve death: he is not ſo extream as to deſtroy the whole for one Fact, and yet 'tis juſt that ſome ſhould ſuffer: there is a juſt Rule for

that

that ſome (for juſtice goes by Rule in every circumſtance) it muſt not be fame, nor chance, much leſs favour that ſhould point them out: theſe are not fit to judge of the *life* of man, that hath *Gods Image* upon him: for though all be guilty of the Fact, and may juſtly ſuffer in that reſpect; yet 'tis not juſt in reſpect to that Body, that one ſhould be taken and another left; except it appear who and wherein he hath been more guilty than his fellowes: And therefore as 'tis juſt that ſome die, ſo 'tis neceſſary to take the chief: And herein Divine juſtice that never fails, hath been exact in taking thoſe three heads of their Tribes: and it ſeems to pleaſe it ſelf in the proportion, that being to require blood for a Monarch, it is beſt pleaſed with the life of one; ſo he be the principal. And therefore the ſame Divine juſtice may refuſe moſt of the Priſoners excepted, as too mean ſhrubs to anſwer for the blood

of ſuch a Prince: for moſt of them are every way inconſiderable perſons, that had neither Intereſt, Power or Policy, no nor wickedneſs enough to deſign ſo high a Crime: for perſonal malice to his Majeſty they could not have; there being nothing in his Majeſties perſon or Government, that could draw forth ſuch a luſt in them; no provoking injury either to them or their Relations; Neither have they ſouls big enough to aſpire to the leaſt ſhare of Royal Dominion: If any of the *whole Body* could be ſuſpected to be ambitious of Soveraignty, they are gone: mean common perſons that ſignified nothing, or but little in the act, cannot ſignifie much upon the account, for general ſatisfaction to the juſtice of God and the Nation, for Royal blood: and therefore it is not Royal Juſtice, but ſome common vulgar minds that can be ſatisfied with ſuch mean ſtuffe: I doubt there is ſome vehement

vehement thirſt for blood, that can be content with puddle-water to drink: Your Majeſties Royal mind cannot but expect a better ſacrifice: better none, than not the fatteſt and beſt; and ſuch there are, and may be had.

But to proceed: The *Army* and *Parliament* have yielded up their lives as a Military and Civil Body and Power; and the Perſons that were Heads at that time, and Leaders in the Fact, are taken away by Divine Juſtice: and only the Leaders, a juſt Sacrifice for a *Princes blood*: If this be juſt Reaſon, as certainly right Reaſon is Juſt, and the Rule of Juſtice: then it ſhews honourable and compleat ſatisfaction made by God, as to the Matter or Parts, of Army and Parliament, for what was done by, and in them, in that capacity. But yet we ſee the Nation is not ſatisfied, ſomthing is expected from his Majeſty. Doubtleſs, there is ſomething to be

done; for full and compleat Iuſtice would appeaſe and quiet the whole Nation: And that is exceedingly to be deſired, and 'tis to be done; if we are willing to attend upon God, in that way of Reaſon and Iuſtice which he preſcribes; for he that hath begun to do this, for *your Majeſty*, and the Nation, will finiſh it, by giving peace and quiet to the Spirits of the Nation, wherein onely *your Majeſty* and we can be happy. This by the way, I muſt take notice, of that in that earneſt and haſty deſire of revenge, that doth I fear affect the minds both of *Clergie* & *Laity*, and makes them uneaſie, is from a ſore in their own minds, which if cured would give them eaſe: 'Tis very true, that neither Nobility, nor Gentry, neither Biſhops, nor Clergie, were worthy of ſuch a King as he was: for had the Virtues of the Nobility and Gentry been anſwerable to his, they and he had not ſuffered as they did: Certainly, all unrighteouſneſs and

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unholineſs is either an Enemy or a Traytor to *Sacred Majeſty:* And had the Biſhops & Clergie been as able, & vigilant in their places to defend him and his Office, as he was to defend them: Theſe *Troops* of enormous Opinions, had not broken in upon Church and State: Therefore there is guilt upon them, and that ſtings their minds into emnity; which burthens others to eaſe it ſelf; this guilt they do not yet ſee; the Reaſon is, becauſe they have not yet a clear ſenſe of the Mercy of God to them: for no man can have a right ſenſe of ſin, till it be pardoned and removed, and till that Mercy that pardons, raiſes up in the mind, a new Life: for ſin while it abides in a man, it darkens and enrages the mind, and hence is their wrath kindled; which being ſenſual and ſhort-ſighted, falls upon that which is next to them; wanting ability to judge and patience to wait for a better: But when both theſe ſhall ſee

and feel that *larg* and *ſure* Mercy that hath *reſtored*, and will *eſtabliſh*; and ſhall likewiſe ſee, how *his Majeſties* ſufferings, and their *own*; together with the weak errors of their Enemies, have conduced to it; they will be both Nobler in their Iuſtice, and larger in their mercy; *For theſe two cannot be ſeperated, Honourable Juſtice and Royal Grace.* But as yet I do perceive that the death of his *Majeſty*, and ſo the whole, of the late Revolutions in *England*, are a Miſtery, both to the Agents and Patients in them; if they were underſtood, they would ſatisfie; for the things themſelves are of a tranſcendent Nature, and therefore being ſeen, will give tranſcendent ſatisfaction.

SECT.

SECT. XXV.

NOw to proſecute our Method of Iuſtice, this Body of People, by whom this blood was ſhed, being blown off, as to their *Military* & *Civil* Power, by which they perpetrated this Fact; and no more to be had of them in that capacity: We muſt conſider them in their *third State*, that we have mentioned as a *Religious Chriſtian*, or *Rational* Body: which is the *third hand*, and the chiefeſt ſtrength of the other two; firſt living and laſt dying; for twas by their Religious Gifts that they acquired both the other; & thoſe judgments that reach them in the other States, come not near them in this: for this, being a *Spiritual* thing, doth ſave it ſelf from all outward ſtrokes, under the notion of ſuffering for the Truth: and in this many of them are yet very high and bold, able to with-

ſtand all power that doth yet appear againſt them: And poſſibly have a hope to ralley, and recover what they have loſt; as long as they hope it, the Nation may fear it: I confeſs, I think there is no ground for either: For, theſe powers are not natural to them; the power of the Sword is not proper to a Spiritual people, nor an ancient, national conſtitution, to a new thing, that is of another World. They have alſo ſo far abuſed them, and for it, ſo ſpued out, as not to be reſtored. However, this Body of people, yet remaining in the Nation, and the Spirit and Principles whole and ſtrong; and being ſo large a Body, and of ſo monſtrous a ſhape, with his ſeven Heads and ten Horns, of ſo ſtrange a Nature, that no man underſtands it; the Nation may juſtly require ſatisfaction of them, and ſecurity againſt them: and 'tis juſt they ſhould have it. But every man that exerciſes either Reaſon, Religion, or Experience, will find, that

that outward puniſhments confirm and ſpread Spirits and Principles; if they have any appearance of Reaſon or Religion in them. And this is clear in theſe people that they have perſonal gifts, the Light of *Propheſies* & Scripture, which the leaſt ſpark of Divine Light may judge; but all outward puniſhments will never ſubdue: And as to theſe people under tryal, 'tis moſt true, that take the *Perſons* and the Fact barely, as they lye without conſidering the hand of *Power*, *Army* and *Parliament*, by which it was committed; the leaſt *Miniſter of Juſtice* in the Nation, will ſay, to *kill the King is Treaſon*; but how little will it avail, to ſatisfie and ſecure the Nation, that ſome few, it may be ſuperfluous branches of the Body be lopped off; 'twill rather prune then cut down this great Tree: It is intended by the Law and Juſtice of the Nation, that w^t is done to theſe priſoners, is done to the whole party, in ſatisfaction for them all: and there-

therefore the whole muſt needs feel, that what is done to them, is done to all: if theſe be not the Heads, then will juſtice be deluded and remain unſatisfied: and then it will not reſt here, but leave the whole Body under fears of further revenge: If juſtice err, & act blindly, there is ſome evil mixt with it that cauſes that error: nothing darkens or miſleads juſtice, but paſſion and hatred; if this be in it, the people muſt needs feel it, and be provoked and irritated by it: Clear Juſtice, ſubjects the ſtouteſt minds; but revenge and enmity ſtrengthens and exaſperates the loweſt and weakeſt: Therefore let it be conſidered, that theſe people are a party or body, come forth in their Lives and *Profeſſions*, into a diſtinct State different from, and oppoſite to the Nation and its Government: This body is *one*, in oppoſition to the ancient Laws of the Nation, though divided amongſt themſelves, like that Beaſt in the *Revelations*

velations that had *ten Horns*; but *one mind*: This Body have three Principles that lead them to take away the Life of the King.

1. Some as Saints, who went upon Scripture promiſes: *To bind their Kings in Chains of Iron.*

2. Some upon the Right of the people in their Repreſentative; ſaying, the Supream *P*ower was in the people.

3. Other went upon the power of the Sword and Conqueſt: 'Tis eaſie to find the Heads of theſe; if they be ingenuous they will come forth, and offer themſelves and principles to a fair Tryal: If theſe be had; then you have before you;

1. The three *P*owers and Hands formerly expreſſed, *Religious*, *Civil*, and *Military*.

2. All in their *P*rinciples, Life, and Strength; wherein they may poſſibly diſturb hereafter.

3. And you have the whole, and the

the preſent *P*riſoners, in a new capacity; ſo compacted and comprehended that they muſt be all concluded in under one Judgement: 'Tis no hard matter to find the *Heads* of theſe: In whom the whole iBody is comprehended; If they then ſhall be convinced and give ſatisfaction to ſuch a Judicatory; and do as the *Parliament* and *Army* have done, repent and reſign their judgements, and *P*rinciples to *your Majeſty*, and to the Church; it will be a happy iſhue, that will be ſatisfactory to the Nation, and fully anſwer the mind of that *Blood* that was *ſhed*, who in his death ſought the peace of the *Church* and the Nation: If they ſhall perſiſt in their wayes, and juſtifie themſelves, and this Fact, then they will be a full, clear, and clean Sacrifice to that Iuſtice that ſhall condemn them.

Juſtice, if darkly adminiſtred cauſes troubles; if wiſely and duely adminiſtreds quiets and eſtabliſhes: And therefore

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in reaſon we may expect a very good effect both wayes: It is probable the greateſt part will be reduced: for, firſt, their principles I know are unſound: Secondly, their works, for which they were appointed, *viz.* to *ſubdue* and *prove* the Church, as it ſtood in its imperfect ſtate, is finiſhed. Thirdly, that ſucceſs in which they gloried, is withered and gone. Fourthly, thoſe outward advantages that ſtrengthen unſound principles, are removed. Fifthly, that ſpirit, that wine of fornication, that inflamed them, is under judgment. And Sixthly, They are left in a ſick and guilty ſtate, having over-run themſelves and ſo come to loſſe: Why ſhould we not then have that common charity to them, which is due to all men, that they are Men, and capable of reaſon? *He that hath attained the poſſeſſion of his own reaſon, will in the finding of his own, find that the ſame reaſon is in others: and he that hath a reaſon or*

faith

faith of his own, that is not the reaſon and faith of others, let me tell him, it is not true reaſon he hath, or but a piece of it.

I have ſome particular reaſon to undertake for theſe people, and theſe things, that they are reducible; for, I have known, and travell'd thorow theſe principles, and found the bottom of them, whence they come, what their work is, and where they end: I believe, if this opportunity be improved, it will recover this people ſo far to *your Majeſty* and to the Church, as will be very much for the honour and advantage of both; they being enriched with many perſonal gifts.

Yet I am perſwaded alſo, that ſome will adhere to them, becauſe there is a degree of righteouſneſs in them: 1. Of perſonal, legal, prophetical righteouſneſs: ſomething there hath been of a Miniſtery, to execute the *determined Counſel of God*; for which they had a zeal: and a ſervile or *miniſtring*

niſtring ſpirit, the righteouſneſs of it is ſtill among them; and if it be fairly hunted, it will *earth* it ſelf in ſome particular perſons, and will fly as ſpirits do when aſſaulted, to ſome principal parts: Thoſe perſons will be *filled* and *fatted* with them, high, ſtrong and righteous in them; and ſo a fit ſacriſice, being able to ſuffer, they will readily meet the ſtroke of Juſtice. If all ſhall deſert their cauſe, 'twill fall wofully, and they will deſerve pitty; but if any ſuffer, 'tis proportionable both to the Law of God, and to this high and glorious Crime (if it may wear that name, either for his ſake that died, or his in whoſe name 'twas acted) that it ſhould be the *beſt of the flock*: The vulgar and common cry, is Villains, horrid Murderers; which is a vile ſpirit, and would doubtleſs be content with the foul blood of any kind, or in any manner: this is the *wrath of man*, and *it fulfilleth not the righteouſneſs of God*: But Divine Juſtice

ſtice is ſacred, clean, and honourable, and by it God doth *require* ſomething anſwerable, which he would not do, if it were not to be had: he knows there is the Image of God in all men, even in the guilty; and where that Image is, righteouſneſs is, much more in a party of men; and there is ſomething *high* and *notable* in *this Party*, whereby they did ſo great things: this abuſed and ſeduced, committed the murder; and this *Juſtice* requires to be found out: A common Murderer, meerly to kill him, becauſe he is guilty, is brutiſh, if not deviliſh, to ſeek not ſatisfaction, but deſtruction: The Law requires *a man*, for *a man*; and a man *in Gods Image*: if it be not to be had; the Law will require it of the Law-maker, and therefore Chriſt ſuffered himſelf; *the juſt for the unjuſt*: And the Church accounts, that the perſon brought to death, is Righteous, and ſo receives him unto her bowels, and gives him the

the Scales of Pardon and Grace: which ſhe might not do, but to the body of Chriſt, and ſo a Member of Chriſt dies: and that is ſatisfaction, indeed to the Law of God: love muſt firſt enlighten, inſtruct, cleanſe, forgive and feed with Chriſts body and blood, and then it is to be preſented to Juſtice: There is onely one thing wanting, a Court of Iudicatory, or a Iudge: the next part of this Law will furniſh us with ſuch a one, as will ſatisfie all parties, both the Plaintiff and the Defendant: the party to be tryed: and them that ſue for juſtice.

SECT. XXVI.

WE have ſeen the Authority and Severity of this *Law*, and what God *requires* in it, *blood*, and of *whom:* The remaining part of the Law directs by whom and

in what manner this blood is *required*: *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the Image of God made he man.* In this Law, Magiſtracy is firſt inſtituted, and an Authority erected by which *Blood*, and conſequently all other Pleas ſhould be judged: and this is the intent of this part of the *Law*. And therefore the *Kings Judges*, that urged this againſt the Life of the King, without conſidering the Authority of the firſt part of it: *God requiring Blood*, did by this Law, as they did by all Law, Reaſon, and Religion, break it in pieces: and ſo firſt beheaded the Law it ſelf, and then beheaded the King by it; and forced the Law againſt that Magiſtracy which it did inſtitute.

What God hath joyned, no man may ſeparate: God firſt makes his demand what he wil have for his ſlain child *Man*, *Blood*; and of whom, *Beaſt*, *Man*, or *Brother*, and then tranſ-

transfers this his Right to Man, and inveſts him with his own Divine Majeſty and Power, in his Name to judge and execute as he finds cauſe: And therefore Magiſtracy hath an immediate conjunction with God, and a real communication of a divine Right from him: and therefore 'tis ſingularly his, not only by inſtitution, but that in which he hath placed his own perſonal right over the *Life* and *Blood* of his creature and child, Man.

Things are ſeen pureſt in their primitive inſtitution, and this being the firſt birth of Magiſtracy, we may here find a full & lively Image of it: Firſt, this Law was given to *Noah* the head and father of the family, to whom power did naturally belong; he was by it inveſted with a Crown: yet it was given to him for the *whole*, and to the *whole* with him; 'tis the Right of Man, and given not to a perſon, for then it had died with him; nor to any qualities of perſons, but to the

nature, to all Mankind in one Common-wealth.

Secondly, the extent of it is: *Whoſo*; the three Eſtates under *Noah* are ſubjected; Nobles, Gentlemen; or Free-men, and Servants: for of theſe three this Common-wealth was conſtituted; who were repreſented (as we have ſhewed) in his three ſons, *Shem*, *Japhet*, and *Ham*: Hence naturally ariſes *Supremacy*.

Thirdly, The cauſe of *Blood* and *Life* is committed to him: *Whoſo ſheddeth Mans blood*: and ſo the *power of Life and Death* is given to him: which is the higheſt power, over the life of the nobleſt creature Man, and over all degrees of men: Under it are contained all leſſer pleas, the greater comprehending the leſſe: And from hence ariſes *Power* to his *Supremacy*: he that hath Life, Body and Eſtate committed to him, muſt have Power to protect them, and Power to remove that which infects them.

Fourthly,

Fourthly, But who is to have this *Supremacy and Power? Man:* this is therefore in *grace* and *good-will* to Man, and comes from the ſame root that brought forth Chriſt, being an image of the ſame thing; wherein Man is taken up from a common ſtate, unto a throne of fellowſhip with God: and God deſcends and ſetteth up his own Kingdom in Man, that he might thereby be ſaved from that univerſal corruption and deſtruction that befell the *old World*; And where this is ſeated, there is *Grace* ſuperlative.

Fifthly, Who ſhall have this power, all men, or every man? No, that were a remedy worſe than the diſeaſe; better no man have power to avenge, than all men: for every man would hereby be armed to do miſchief; yet it is given to all, becauſe to *Man* indifinitly, and therfore univerſally: Reaſon will eaſily underſtand it, that it is intended to one

who is *vertually all*, one in whom all meet: One, as fitteſt to repreſent one God; and to repreſent and unite all men: for all men are truly one, and truly repreſented by one, and united in one; for nothing unites truly but one, and hence ariſes *Monarchy*.

Sixthly, This one man, in whom all are vertually, and united firmly, muſt neceſſarily be an eminent and *honourable* perſon; as the head where the life and good of the whole meet; And hence is *Honour* or *Dignity*.

Seventhly, He that is thus inveſted with power of life, is *Man*; and therfore muſt in this Office miniſter *humanely*, in love to Man, with general ſweetneſs and goodneſs to the nature; not as an enemy, no not to him that is puniſhed; for the whole Law was given in grace and favour to Man, and every Man may expect with juſtice all mercy and goodneſs, and it is due to him by this Law; as it is from his own ſoul.

8. By

8. By *Man*; therefore in *Judgement* and by a Rule, and Law, for man is a rational Creature, and hath a Law imprinted in him: and therefore this is added to all the reſt, or rather ſuppoſed that this Magiſtrate is a *Judge*, and hath *Juriſdiction*; Power to give and declare Law; by which offences muſt be tryed. And if he have *P*ower to puniſh by Law, he hath power likewiſe to make Laws to prevent ſuch offences: and hence ſprings another part of principality *to Judge*, and *make Law*.

9. Where is this Law to be had, by which he muſt judge? 'Tis in the Nature of Man, *for Man is made in Gods Image:* And to this the Magiſtrate is directed for his Law, to the Image of God: All Law is in this Image, elſe it were not his Image; there was in this firſt conſtitution no Law given, but all refer'd to this; and if afterward any Law was declared unto man, it was taken from hence, the *Morral* out

of the *Natural*, and the *Spiritual Law* out of the *Spiritual Man:* And therefore if at any time he be deſtitute of a Law, or the Law in uſe be ſhort, here is ſufficient to ſupply it.

But is this a reaſonable inſtitution, that there ſhould be ſuch authority one man over another. Yes, for firſt, what God commands, is it ſelf reaſon, becauſe he commands it: yet, withal he is willing to ſhew reaſon why 'tis ſo; And therefore his Law is highly rational. The reaſon of this inſtitution, which reaches to all the parts of it, is; For, *in the Image of God made he Man:* The ſame authority that God ſets upon a *Prince* over all, he hath given to every man. 1. Over himſelf. 2. Over his Relations. 3. Over his Cattle, and over the Earth, his poſſeſſions: And what he gives to *a Man* in a private inferior way, he gives to the *Prince* in a publick and ſuperior way: and no man can quarrel with the Higher, except he be *beſides himſelf*,

and

and have loſt the ſence of the *Image of God* in himſelf. What more rational then this, that the whole is ſtronger then a part, and therefore the Image of God is more excellently in all then in any one: and if it be in the whole Body; then more eminently and excellently in nobler parts: And this inſtitution being laid in Nature, it produces al civil parts, a Head aſwel as a Body. What more natural and rational, then that a man ſhould be governed by the ſame Nature and Law that is in himſelf, and is himſelf; And that not the worſt of himſelf, but his beſt part, *the Image of God*: What more natural and rational then this, that the Image of God Rule, which is truely Royal and Princely? And this Image improved, advanced and exalted for that purpoſe: And after man had tryed, and by woful experience had found, that in his own perſonal State, the Enemies had and doth daily ruin him, and all mankind, and therefore

that

that this is a high favour to man. There being no way but this, to preserve this Image of God in man, against the *Prince of darkness*; but raising up this Image upon a Throne, so strongly supported by Grace, that the Enemy cannot destroy it: What more rational then this, that if one *Man* made in Gods Image, depart from it and become a Thief or Murderer, and thereby hurt or destroy the Image of God in another, which will unavoydably be, man being in a weak fallen state, & Satan his enemy having gotten into Power; is it not rational, and great favour to Man, that the same Image injured in both, should be impowred to rectifie and restore the same to right again?

By this Law was a universal Monarchy erected in *Noahs Family*, and firmly founded in the Nature of Man, it should have descended unto *Shem* and his issue, being both the elder Brother, and Nobler Person; But the

the younger, *Ham* uſurped it, taking firſt advantage of his Fathers fall into drunkenneſs, (ungraciouſly, and uncharitably) and afterward *Nimrod* his Grand-Child took by force; and kept in his Line, many hundred years, in four ſucceſſive Monarchies; owned and confirmed by God, not by inheritance, but by *Gift*, though in the hands *of the baſeſt of Men.*

All this time the right Line of *Shem* was ſuppreſſed; till it did ſpring forth *in promiſe only*, to *Abraham* who was of his Seed: It reſted a while in a private Family in *Abrahams* Seed, and was driven into *Ægypt*, *the Land of Ham*, where it increaſed, and was brought out again by *Moſes and Aaron*; afterwards eſtabliſhed *in David* and his Poſterity, a *Branch* of the right Root of *Shem*. In him twas *in Type* and *in Fleſh*, and therefore decayed; and was removed into *Babylon*, of *Hams* Poſterity, from whence they were delivered by *Joſhua* and *Zerrubbabel*,

rubbabel, of whom Christ Sprung. He and his Succeſſors, *the Apoſtles* held it only *Miniſterially* and *Spiritually*, the outward and ſecular Power being ſtill kept by the curſed Seed of *Ham*: theſe ſpread it by Preaching into the World: Being oppoſed and perſecuted by the *Vſurpers*, they ſowed it in their blood, and ſo laid down *that Miniſtry*, and by death and conſtant ſuffering overcame the powers of the World: What they ſowed ſprung up more inlarged and confirmed in their Succeſſors the *Biſhops*, by whom the powers of the World were converted, and laid down their Crowns at Chriſts Feet, and received them again as his Children; by which theſe two great Offices, King and Prieſt were United. The firſt King that was adopted into Chriſts Family, was *Lucius* King of *Brittain*. By the Biſhops and Chriſtian Kings, the *Tabernacle of* David *was ſet up* among the *Civil Gentiles*, and *the Holy City*, Chriſtian Government eſta-

eſtabliſhed in the world: which now hath been trampled under foot by the *barbarous Gentiles*, and both *Magiſtracy* and *Miniſtry* cloathed in *Sack-cloath*, and adminiſtring in a dim ſpirit, clouded with *Gentiliſm* and *Antichriſtianiſm*: But the Root being laid ſtrong at firſt in *Mans Nature*, and ſince in the *Perſon* and *Spirit* of Chriſt it hath continued, and ſtood many ages both in *Popery* and *Proteſtantiſm* in this Nation: But being covered with *Sack-cloth*, and ſo hid and unknown: they were expoſed in theſe times to great ſufferings, to be proved and tryed; And having indured the fire, now riſe again in *your Majeſties Reſtoration*.

SECT. XXVII.

MAgiſtracy being thus ſtated, in all the parts of it, *Supremacy*, *Power of Life and Eſtate*, *Grace*, *Monarchy*,

narchy, Honour, Power of Judging by Law and making Laws, and all from its pure and primitive inſtitution, and from thence derived to this preſent time, and our preſent condition; it will direct as to Judge of the cauſe in hand, being for Magiſterial blood, ſhed by Power, and ſo 'twixt *Power* and *Power*, or Magiſtrary and Magiſtracy.

This Law is pleaded on both ſides, the Kings Judges urged it againſt the King, but not in true Judgement: For the Supream Magiſtrate hath *Power of Life*, given immediately from God; and therefore his *Power and Life*, containing in it, the Right and Authority of God, cannot legally be judged by an inferiour, but by God himſelf: for to admit of another Power, equal or ſuperior to the Supream, is an abſurdity that the reaſon of God and Man abhors; and can have its place only in *Babel*, confuſion.

And therefore if the King, who is Su-

Supream, and *the Man* in the Law, ſhall either weakly or wilfully ſhed blood, he being entruſted with the Right of God, and the Life of the whole; this Right of God, and the Life of the whole in him, is not to ſuffer for a private and perſonal wrong; for then not the perſon only, but the office and inſtitution might ſuffer, which is Gods, and the whole be left deſtitute of their Protector: And therefore as God ſets him in that place, it belongs to him only to judge him; Not that he is hereby (as earthly men fancy) free from puniſhment; which ſuppoſes God either not to be, or not to regard the Laws and Inſtitutions that he hath made; which is a groſſe profaneſs, or Atheiſm, that is found amongſt our high Profeſſors; and ſhews their Religion to be *earthly*, though it pretend to be *ſpiritual*: wherein they exceed thoſe whom they ſcorn as moſt profane: But let all be aſſured of this, that by how

how much more any mans place or Office approaches to God, by ſo much more ſeverely ſhall he be puniſhed, if he offends: for God, as he is moſt mercifull, ſo moſt juſt: and though it be a priviledge neceſſary to the place, to be left to him, yet he is not by being free from mans judgment, wholly free, but left to the more ſevere judgment of God: As it was in the caſe of *David*, for *this* crime of *murder:* God took not away his life, nor required the people to do it; but judged him more ſharply: he ſpared his life for his peoples ſake, and for his name ſake; but firſt he *racked him, and broke his bones*, worſe than ten deaths; and then entailed the *Sword* upon his *Houſe*, which is to him that loves poſterity, worſe than perſonal death. And therefore the *Judges* of the *King* wreſted this Law, and ſet up their own *earthly principles* againſt its *heavenly inſtitution.*

On the other ſide, it will be queſtioned

ſtioned, whether an *Vſurped power* hath the ſame Priviledge, with a *Juſt Power:* It ſeems ſo to me; For, it was the caſe of *Hams Poſterity*, who held the Kingdom of the Earth by force, in a beaſtly way, from the right Family, in *four* ſucceſſive *Monarchies*, acknowledged by *God*, in the Scripture to be his *Gift*: and allowed by Chriſt himſelf, who lived and dyed, under this *Vſurped Power;* and told *Pilate* his *Judge*, *Thou couldſt have no Power at all againſt me, except it were given thee from above:* The Heir allows his Fathers *Gift;* and indeed, he that hath a ſound Title, and knows it, may bear to be ſuſpended for a time, and allow his Father to advance his enemy. For the *King of Kings*, when he inſtituted and eſtabliſhed Magiſtracy upon a Line, yet he reſerved this Liberty to himſelf to ſuſpend that line, and *to ſet up* and *pull down* whom and when he pleaſed. And this is not contrary to his own Law; for Magiſtracy is John 19. 71.

given, not only to a Perſon or Family, but to the Nature, *Man:* and that as a ſure ſtanding thing, that if one Family, or Line ſhould fail, or for ſin be removed or ſuſpended; yet the Ordinance of Magiſtracy being ſtable, is not to be removed; if it were not ſo given, it would be, not in Grace or Favour to mankind, but to a particular Family: Beſides the reaſon of the thing, from the original diſpoſe of it; I ſuppoſe the Priſoners will plead the Kings eſtabliſhing, and perpetuating *that Parliament*, during their own pleaſure: which though an un-natural thing, and contrary to the conſtitution of the Nation, and Government it ſelf; yet the Word and Act of a King hath *Power* in it: It was a degree of *his Majeſties* diveſting himſelf, of his own Supremacy, and admitting the *Parliament* to have a *ſhare* with him in it: which, except they had been as kind, to reſign it, as he was to give it, muſt produce ill effects, to di-

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vide or ſhare the Supremacy, is a dangerous and deſtructive thing:

But let it be admitted, that they having the Supream Power, and judging by it, are not to be queſtioned for it: yet there is this Bar againſt them; that they did deny and deſtroy the *Divine Right*, and Royalty of *Magiſtracy*, as it flows from *Heaven*, and ſet up another, an Earthy one, of their own, to which no ſuch Priviledge is due; and in judging the *King* who was *Supream*, they have ſubjected themſelves by their own Law, to Judgment, though in the poſſeſſion of the *Supream Power*: But let this be *remitted*, and let them have all they can claim in this point: For the Juſtice of God eſtabliſhed in this Law, is given in favour to *Man*, and to be adminiſtred *humanely* with all *Grace* and *Mercy* to the Offender: Therefore let them have the Priviledge of the *Supream Power*: And then the Caſe may be thus.

Firſt, as the *King* yielded to the

Parliament, ſo great aſhare of his *Supremacy*, wherewith they overthrew him; ſo the ſame *Parliament* hath yielded back and reſigned that Power, without any *Salvo* to it ſelf; and hath again ſet up the *Crown* over them, and thereby reduced themſelves to the State of Subjects again; and acknowledged his *Majeſty* that now is *Supream*: And beſides, the *Magiſtracy of God* in the Nation, which they condemned and ſlue, now *riſes* juſtified againſt them, in a *higher* and more *abſolute* State, then that in which it ſuffered; and ſo is Superiour, not only to *that* which they exerciſed, but to what it ſelf was: and being Superiour in it's own Nature to theirs, and their Power ſubmitting to it, it hath now judgment over them: Now this will be eaſily evidenced, from the excellent Root of Magiſtracy, as at was at firſt planted, and from the conſtant proceſs of it, in all ages; For when ever it was cut down, it did ſpring up

in

in greater glory and ſtrength. *Abraham* had it in *promiſe* in a *Family*; *Hams* poſterity oppreſſed it; it came forth a *Nation* in *Type* and *Fleſh*: *Babylon* took it Captive; it roſe up again in *Spirit*. It was Crucified in *Chriſt*, roſe in *Spirit*, in the *Apoſtles*: it ſuffered in them in *Miniſtry*; it roſe into outward Power in the Biſhops, converting Kings, and joyning the ſecular to the Spiritnal Power. The ſame hath ſuffered in our times, & doth riſe from the ſame Root, in greater clearneſs and power. And the difference 'twixt what 'tis now, and what it was before theſe times, is clear. It ſtood before upon Conqueſt, and a conſequential compact: which was dark and doubtful, in all ages, Subject to diſputes 'twixt *Prince* and *People*. His *Majeſty* now riſes from the Root of *Noah*, *reſt*, and of the *Lambs* ſuffering, by a mighty Hand of God, in great Grace and Favour, with the full conſent and deſire of the people into abſoluteneſs,

without requiring conditions, or limitations: which is much beyond the former Kings of *England*: and Superiour to the moſt, that theſe people can, or do claim; But as this ſubjects them to judgment; ſo it gives them ground to demand from *your Majeſty*, a Tryal anſwerable to this State in which you ſtand, from that *Grace, Abſoluteneſs, Meekneſs*, and *Reſt*, in which *your Majeſty* riſes. Or elſe the Caſe may be this: The ancient Government of the Nation was deſtroyed by the Force and Arms of theſe *Men*; it did for a while reſide in them: and the ſame force deſtroyed them and their power; and ſo ruined the former Government wholly, as to the Form of it. And Governments as to the outward Form of them, (*i. e.*) the Laws and Compacts of men; do *Wax old as a Garment*, and are *folded* up & *changed*: though Government as inſtituted by God, ſtands firm for ever in the *Nature of Man*, and is indiſſoluble:

ble: So that theſe men have put themſelves out of the protection of Magiſtracy, by deſtroying of it, and laying all waſt: His *Majeſty* riſes in a *new* and freſh *Power*; from a *new* affection of the people, and a mighty *Providence*; and finds theſe men that ſhed his Fathers Blood, and overthrew the former Government; poſſeſſed of the ſame *P*rinciples, unaltered and unconvinced: He hath power in his hand as a *Prince*: Juſtice is demanded ſtrongly by all his Friends; and ſecurity againſt them and their *P*rinciples, which are ſtill in being and ſtirring. That this is rational & neceſſary, every man muſt confeſs, according to all Law of Reaſon and Religion; and that which the Priſoners themſelves, and every man would do, if it were his own Caſe. A Judgment therefore is juſt and neceſſary; the queſtion is; By what Judges, and by what Law? I ſhall in humility and faithful affection to *your Majeſty*, as a *Prieſt unto God*,

declare the *Law of God*, as I am able, Negatively and Affirmatively: Firſt, not by theſe Judges, or not only and finally by theſe, for the Nation hath been divided into oppoſite Parties, the wideſt difference and the ſtrongeſt enmity was, and ſtill is, between them that did adhere to your *Royal Father*, and to your ſelf; and this party, now repreſented by the *Priſoners*: This emnity is not yet healed; but continues and doth mingle it ſelf with *juſtice* in this Tryal: Now this is certain, *He that hates his Brother is in darneſs*: darkneſs hath *blinded his eyes*, enmity is the darkeſt paſſion, and blinds more than any other, becauſe 'tis of the *wicked one*: and therefore not fit to judge: 'tis the moſt common principle in nature; that no man can or ſhould judge his enemy, as it is, that no man ſhould judge in his own cauſe: The Law of *England* gives every ſubject that freedom, to refuſe a Juror in caſe there

1 John 2. 11.

there be any ſuſpition of former difference betwixt them: there is more reaſon why a man ſhould refuſe a Judge if he be diſaffected; And whether the Law gives that freedom, I know not; but ſure, if it could have imagined ſuch a caſe as this, wherein the Judges and Priſoners are ſo great enemies, manifeſted by a long War and violence, to death, it would have provided equally for it: For enemies to judg, is ſtill war under a Form of Law; and therefore will encreaſe and heighten enmity, by ſetting it upon the Bench: and will accordingly affect the whole party, and harden them in their way; for nothing can poſſibly irritate more into deſperate wayes, than a *Law* that is againſt a man in the hands of *Judges* that do hate him: 'Tis true it was the practiſe of the offenders, they that had fought againſt *his Majeſty*, did in the ſame ſpirit judge him; which was exceeding unworthy: ſuch courſes may

ſerve

ſerve unnatural and unjuſt powers, but *your Majeſty* that hath a ſure foundation, need no ſuch props, which do really wound and not heal a Nation.

This Law provides that judgement ſhould be given *by Man* (*i. e.*) as we have ſaid, by one who is a publick man, in whom the *nature* and *reaſon* of the whole is: one that is comprehenſively and eminently all men: I may well doubt that theſe Judges do not comprehend the reaſon, and ſo not the nature of the whole Nation, nor of the perſons and party judged by them, being in their judgments and affections ſet in oppoſition to them.

There are certainly in the Nation & in the Church men of large ſpirits, that have *over-looked* all theſe differences, and have ſeen the defects of all parties, and faithfully mourned for all, reproved all, and ſuffered from all: ſure, they are the fitteſt under your Maje-

Majesties Authority and Direction, to examine them and their principles; a *Court* of such, who are truly spiritual, the cause being a cause of Church as well as State, may justly either supercede, or succeed this.

And secondly, The Tryal cannot be onely nor perfectly by the *Common Law* of the Nation: for that is at best but mixt: and though it hath in it the excellent foundations of Justice; yet buried under much rubbish.

Secondly, 'Tis not in the present Form of it, apt to Govern the present broken and grown State of the Nation, both in Prince and People.

Thirdly, 'Tis as much short of *your Majesties* due, and now necessary prerogative, as tis ignorant of the condition of your people.

Fourthly, It hath been in its self and in its course exceedingly broken by all parties, and not yet healed or restored: but is still by these strange revolutions liable to rational exceptions,

tions, even in the main points of it.

Fifthly, It hath been ſo violently torn in pieces, that moſt oppoſite parties have got ſome ſhreds of it.

Sixtly, As the neceſſities of your Majeſties Affairs have compelled you, according to the principles of common Reaſon, to engage in ſomethings much beſide, if not againſt the ſenſe of the Law of Church and Commonwealth; ſo it can't be imagined, that this Nation can poſſibly be ſettled, but by the fundamental Law of God, which is in the Church.

Originally there was no Law, but the Image of God in *man*, according to this *firſt Inſtitution:* which was created in *Adam*, confirmed in *Noah*, redeemed by *Chriſt*, preſerved by his *Spirit* in the Church, and is ſufficient to ſupply the defects of any written Law: God hath in all ages, when any adminiſtration of his own decai'd, and was worn out; from this Treaſury his *own Image in man*, raiſed up, by his

his own *Spirit* he hath renewed and recovered all: I am much aſſured, that the *Common* known *Law* of the Nation is wholly ignorant of ſuch a cauſe, ſuch a party, and ſuch principles as theſe: and therefore can't give right or full judgment in the Caſe.

This Law provides, that a man who *is made in Gods Image*, ſhould be tryed by *Man*, made in the *ſame Image*; that ſo the Law upon the Bench being the ſame, with that which is in the *Priſoner*, it may convince and ſubject, and ſave the Offender while it judges him: The Goſpel is evident to *every mans Conſcience in the ſight of God*, and gives this Rule fit for this Caſe, That Hereticks ſhould be *Self-condemned*, or judged in their own *Conſciences*: I doubt not the ſufficiency of the grace of *Emanuel* in his Church, but that certainly there is amongſt us ſuch a Righteous Law, and of ſuch Authority, that if *your Majeſty* will draw it forth, and give it power, will be able

2 Cor. 4. 2.

to

to judge and condemn all the absurd, irrational, and unchristian *Principles*, that have seduced these men; and acquit the Nation, and the Church of God from the dishonour, trouble, and danger that is yet in them.

Therefore if your Majesty shall please to command that the most knowing, sober, holy, wise, grave men of the Nation, Spiritual especially, in whom is the *Reason* and *Religion* of the whole Church and Nation, to have the Hearing and Trying these men, and of the party and principles, by the righteous Law of God, of the Church, of Nature, of Nations, and of the Land: I am fully satisfied, that such a Judgment will come forth, as will convince, if not all, yet most of them, and reduce them not onely to obedience to your Majesty, but to conform to the Church: and that the rest will be, self condemned, and prepared for what judgement your Majesty shall lay on them.

After

After ſo great a devaſtation of Church and Common-wealth as here hath been, to the ſhaking of the very foundations of both, we cannot think to recover our ſelves, but by recourſe unto thoſe foundations: which cannot be but by ſome ſuch holy way as is propounded: Theſe foundations are firm and large, and do and will ſupport your Majeſties *Throne and Cauſe*, and that which ſupports will regulate and guide in ſtable and firm courſes, with honour to your ſelf, and ſatisfaction to all: And if we may ſuppoſe the Priſoners to be either Men or Chriſtians, they and their party will gladly meet ſuch a Judge, and ſuch a Tryal: and will find in it, that Righteouſneſs, which they have but propheſied of, as much beyond their expectations, as their preſent fall; and being Men and Chriſtians their private opinions, will ſubmit to a general and ſuperior Judgment: For the reaſon of *Man*, upon a right

Throne,

Throne, muſt be ſtronger then the reaſon of *Perſons*.

I intended to proſecute four other particulars, propounded in the begining of this diſcourſe: but I find the Tryal haſtens faſter then I expected, by which I am prevented and forced to beg *your Majeſties* pardon for my delaying ſo long, and for my preſent abruptneſs: The ſence of my great infirmities did reſtrain me, till my affection to your Majeſties *P*eace and Happineſs did conſtrain me to write. I know I did err in forbearing, and many errors may paſs in writing. That Love that can and doth forgive all, is my only Confidence and Comfort: If your Majeſty will be pleaſed to pardon me, I muſt reſt Debtor to Your ſelf and the Nation; for the reſt, and for all that I am and have.

FINIS.

10 Jl